SUGGESTION

"Man's whole education is the result of Suggestion."

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THE RATIONALE OF THERAPEUTIC SUGGESTION.

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A legitimate way, certainly a common-sense and practical way, to study human mentality is through introspection; for then, if the imagination is held properly in check, we are not apt to suppose anything that can supersede the known facts and laws of natural life and consciousness, as is so commonly the case when mentality is studied through philosophical conceptions only. By strictly pursuing this way of study—introspection—our knowledge of mentality will not be based on faith and fancy alone; nor will we be liable to conclude that all mental action is the result either of psychism (spiritism) alone or of mere automatism (nervous mechanism).

Personal experience, or introspection, makes us aware of but one kind of general consciousness—a consciousness that is usually the selecting agency for mental action in man, no matter whether it is engaged through the process of attention with sense impressions occurring in the lowest sphere of the psychic domain or with intellection in the highest. Thus far, reliable scientific observations have revealed differences of degree in general consciousness but none of kind.

Man, because of an innate general consciousness, is continually concerned with inner *motifs* for acts, or conduct. From such psychic or mental material as egos, sensations, thoughts, emotions and volitions continually presented to it for consideration or attention, consciousness selects one item or more in rapid succession, emphasizing and accentuating these and suppressing as far as possible all the rest. The items selected and emphasized become inner motifs, or are always in close connection with interests that are paramount at the time to the individual. In man, the motifs actuating consciousness through the process of attention may be inborn, inherited, like the instincts of selfpreservation and paternalism, or they may be acquired, like ambitions and habits.

After birth, all mental material in man is principally of some immediate or remote external origin; for, if this were not so, all mental and physiological activity would continue along inherited paths of action only. Natural laws, or conditions, know no right nor wrong, no good or evil, no health or disease, no desires or fears, no likes or dislikes, no hopes nor despairs, no pleasures nor pains, no beauty nor ug-

liness, but ever operate in the same ways. Conscious man, however, knows of these, and they constitute the motifs that cause him to select his environment, or, where this is impossible, to adapt himself to the same. These motifs, these conceptions of conditions, having existence in the ideal world, are fabrics woven solely from the mental material that a person consciously and persistently handles.

Upon the kind and type of motifs entertained by man and upon the zeal with which motifs are kept before consciousness, does the strength or weakness of that human quality called character depend. If we take morality, for example, we find that it requires considerable self-denial or sacrifice of selfishness on the part of most persons and that the sacrifice of selfishness requires a good motif and impetuous zeal; and to find an adequate motif, individuals may find it necessary to turn to science, metaphysics or religion for one. These facts intimate to us in a superficial way the role played by sensual, intellectual and moral motifs—even by spiritual ones, if there are really such distinct from the moral—in all conscious mental and physiological activities; and for me to go beyond these facts at present is only to invite controversy or to become involved in the eternal controversy relating to the question, "Is man a free moral agent, acting through his own free WILL, or not?" I certainly do not agree with those that hold that the infinite environmental and social agencies, or conditions, hopelessly enmesh us in their entangling relations in such a fashion that, under our seeming autonomy, we are only a synthesis of strange forces. I do not believe that we are under the absolute domination of external influences.

After a careful review of the expedients and procedures that constitute the various systems of healing in vogue at different periods of the world's history and in all countries, we must conclude that even in very ancient times it was known empirically at least that the sick, the morally perverted and the miserable could sometimes be treated successfully by sensory and philosophical appeals. The ancients looked upon the success or failure in the treatment of the sick by sensory and philosophical appeals as due to some particular condition of the moral nature, not only of the sick, but of the healers also. Many healers at the present day, especially those employing theological, mystical and metaphysical systems of psycho-therapeutics, entertain a like view. The healers that employ mainly scientific methods of psycho-therapeutics entertain no such view, because they know that faith and fancy, or ideal conditions of the moral nature of either the healers or their patients, have nothing to do with the material efficacy of sensory and philosophical appeals when employed in the treatment of the sick, except in so far as they constitute a part of the fabric of the motifs actuating the patients in their mental and physiological activities.

In the science of medicine, there is no fact more fully and firmly established than that the functions of the body can be more or less favorably influenced therapeutically, by formal suggestion and other psychurgical expedients. This is true, not only of the comparatively healthy, but of the seriously sick also—provided that there is in them sufficient anatomical and physiological integrity of organs and structures, and that the degrees and other conditions of consciousness are such that one or more of the mental operations are controllable through sensory or philo-

sophical appeal. The application of the inductive method of reasoning to the study of psychic phenomena has engrafted a more rational basis upon the modern practice of mental healing. As a result, the numerous sensible and extreme claims made for the curative virtues of mentality in patients suffering with disturbances of psychic and physiologic functions are now subjected to tests other than merely clinical, either before or after they have been verified or refuted by practice. Fortunately, because of the well supported facts furnished by modern psychology, anatomy, physiology and pathology, we are able to distinctly trace the remedial effects of mentality upon physiological paths and to make from these our therapeutic deductions. Those readers who have studied or observed intelligently how mental action may influence the most important functions of the organism in health or comparative health, will readily recognize in the modern practice of suggestive therapeutics, especially if employed discriminately and combined with the proper use of "life essentials," a rational method of treating the sick, the morally perverted and the miserable.

So long as the art of healing the sick through their mentality represented only the aggregate of a large mass of empirical observations, our predecessors were content to follow the dicta of those to whose teaching they listened or whose writings they consulted. Modern healers, working with systems having a scientific basis, know that mental healing is not possible, with rare exceptions here and there perhaps, when the patient's mental operations are not supported or supplemented by hygienic measures and, in some cases, by medicinal and surgical measures also. They know also that the effects of mentality upon the body is complex and variable in accordance with the method of applying sensory and philosophical appeals; therefore, they utilize the greatly simplified procedures of *neoteric,* or modern suggestive therapeutics—of which thought, or ideation, is the essential mental operation. You remember what Dr. Parkyn has repeatedly told you, "All thought tends to take form in action." This is the real key to mental healing and many psychic phenomena. Suggestion is only the process by which thought is evoked and consciousness fixed.

All healers practicing psycho-therapeutics, based either upon abstract or empirical science, employ principally procedures and expedients that modify the subject's existing thought, or ideation. Through the modifications of thought they evoke, these healers expect to so alter the other mental operations of the patient and, through them, the bodily functions, that a condition of health shall be established in a reasonable time, or that suffering shall be minimized. Whether healers know it or not, thought is the mental operation most amenable to control by sensory and philosophical appeals and is the one most frequently aroused, augmented and directed by the same means for prophylactic and therapeutic effects.

Every person, whose mental operations are not too much disturbed pathologically, possesses the innate capacity of thinking about sensory impressions of which he becomes conscious and of estimating more or less accurately the consequences of changes in his body and environment. Voluntary or involuntary attention may be drawn and consciousness fixed in a desired direction, not only by sensory, but also by philosophical appeals. Any sensory or philosophical appeal may

so alter existing thought and the other mental operations of a subject, that his consciousness may become fixed for the time being upon the rational or absurd conceptions, conclusions or convictions resulting from the change in his mental action and may recognize in these a sufficient motif for a particular line of action; hence these appeals become, or are, suggestions.

For practical purposes, and in order to understand how suggestions can possibly be of any service therapeutically, it is necessary to have some idea of the probable way in which ideas, suggested or otherwise inculcated, become fixed or dominant ones in patients and subjects. Probably the best way to get a clear notion of the method of development of fixed and dominant ideas from simple, trivial and suggested ones is to imagine hypothetically—because of our inability to ascertain the exact nature and sequence of the actual psychic and physiologic processes through direct observation—that the manifestations of INTELLIGENCE by human beings, and for that matter by animals also, are the result of processes occurring in two spheres, which spheres constitute the known realm of the psychic domain. The division of the known realm of the psychic domain into the sphere of *consciousness* and that of *subconsciousness* is believed to be a useful general abstract conception of the conditions of intelligence as associated with activities in the regions of the general nervous system and its appendages. It is certainly a reliable and practical working hypothesis for healing by Suggestion and other psychurgical expedients. This hypothesis considers factors whose actual existence can be verified through introspection alone by any one.

One sphere of the psychic domain is that known as *consciousness* or as the stratum of the general nervous system in which the mental operations, or conscious cerebration, occur. This sphere has its physical location in the cerebral cortex of the brain. The other sphere is that known as *subconsciousness* or as the stratum in which the higher automatic and reflex acts, or unconscious (better subconscious) cerebration, and also the ordinary automatic and reflex actions occur. This latter sphere has its physical location in the cerebellum and subcortical nerve centers of the brain—which structures contain the nerve centers for the higher automatic and reflex acts—and in the spinal cord, the sympathetic nervous system and the numerous peripheral nerve plexuses and ganglia—all of which organs contain the nerve centers for ordinary automatic and reflex actions. The activities occurring in one sphere, according to their nature, persistence and intensity, influence or determine within logical limits those occurring in the other; but clinical observation shows conclusively that the degree of influence and the determination of activities either way are always limited by the physiological or pathological conditions of the organs in which these spheres have their physical bases. For the benefit of those readers who have only a superficial knowledge of the anatomy and physiology of the nervous system, I shall speak throughout the rest of this article of impressions made upon and of ideas, or thoughts, implanted in the conscious or in the subconscious stratum, without any reference to the exact anatomical situation of either of these strata.

When ideas become habitual and dominating thoughts in the conscious stratum,

they may become beliefs or convictions capable of warping a person's mental or physiological activities, or both, either wholesomely or unwholesomely. An idea having such characteristics has been called *"idée fixe"*—fixed idea, by French neurologists. All erroneous and worrying ideas, as well as wholesome ones, whether suggested or otherwise inculcated, which take the form of beliefs or convictions, are fixed ideas. In persons mentally unsound, fixed ideas may become dominant and in time completely master all other ideas and convictions; but in those mentally well-balanced, fixed ideas may become dominant also. Usually the dominant ideas in the mentally well-balanced are such for a short time only, being more or less balanced by other ideas and convictions. All ideas that are not fixed ones, play an inferior role in the mental activity of persons, unless they are closely connected with some emotion, belief or interest paramount to the individual, at the time. All fixed ideas, if not properly held in check by consciousness directed to other ideas and impressions, may lead to delusions and harmful acts, not only in the mentally unsound, but in the mentally well-balanced also.

Consciousness, through the process of attention, may be so exclusively engaged with ideas active in the conscious stratum that psychic states are induced in individuals, in which states either their bodies or their environment, or both, appear nonexistent to them for the time being. We often, when in deep thought, have our eyes open and fixed, but see nothing, because the stimulus of ordinary light is unable to excite perception in us when consciousness is busy with other things. History mentions a number of celebrated men who, under the influence of a profound meditation or a fixed idea, induced in themselves psychic states from which physical conditions could scarcely awaken them. For instance, when Archimedes discovered the means of determining the specific gravity of bodies, he jumped from a bath and ran naked through the streets of Syracuse, shouting *"Eureka"*; Socrates, surrounded by danger at the siege of Potidea, remained standing motionless on the field for more than twenty-four hours; and Newton, on discovering the attraction of gravitation, fell swooning. Similar or cognate are the self-induced cataleptic phenomena of the East Indian fakirs and yogis, who gaze fixedly at the point of their noses, and of the Christian monks of Mount Athos, known as omphalopsychics, also as hesychasts, who gaze fixedly at their navels, believing the navel to be the most sacred part of the body because the unborn child was united to its mother thereby. These examples will suffice to show that ideas holding sway in the conscious stratum may so contract the field of conscious activity as to induce psychic states in which mental and physiological activities, unusual in ordinary normal biological conditions of human beings occur.

The process of thought, or ideation, results in mental images that are indicative of particular mental and physiological activities. Every life function has its nervous side, its nervous mechanism, through which it can be materially influence by thought. The functional activity of any organ may be diminished or increased, or uncorrelated through the influence of thought in the conscious stratum. Of course, this is true only of organs that are sufficiently developed and not too much altered pathologically. When his organs or their nervous mechan-

isms are the seat of marked pathological lesions, or conditions, or are under the overwhelming influence of toxic and other physical agents, the effects of thoughts in the conscious stratum upon the mental and physiological functions of an individual may be very irregular or nil. But whether we study the effects of mentality upon biological functions in health and disease at their anatomical, physiological and psychological source or whether we refuse, like the Christian Scientist, to gather, compare and systematize the facts concerning our bodies and environment, and fail to analyze our subjective and objective experiences with the same, sufficient and careful clinical and experimental observations will convince us beyond the shadow of a doubt that, in the mental activity of a patient, we have a remedial measure of wide application and actual service in the management of diseases and baneful habits.

Much of the suffering complained of by persons who seek relief from diseases and habits at our hands, is the result of erroneous or worrying ideas, of fixed ideas, developed from simple ones and fostered through meditation or brooding. When an idea is implanted directly in the conscious stratum, either by a sensory impression or through a philosophical appeal, it is at once recognized as the result of an external stimulus; but in the mentally well-balanced, such an implanted idea is usually held in check by others active in this stratum at the time of its implantation. The growth of a fixed idea, or belief, from a simple or trifling one implanted directly in the conscious stratum is very common, being the result either of a wise or foolish voluntary effort or of a normal or morbid brooding. Thus simple ideas and beliefs implanted in the conscious stratum when anxiously dwelt upon and elaborated through the process of thinking, may become fixed ideas which sway, even to a morbid degree, the consciousness of an individual possessed of them. Somnambulists, persons in poor health and others that are naturally highly suggestible are very apt to develop fixed ideas or beliefs from simple impressions made upon the conscious stratum. The case of phthisiophobia, which I reported in the August number of SUGGESTION, shows very beautifully how a morbid fixed belief and its consequences were developed from impressions made directly upon the conscious stratum. This is one method of development of fixed ideas and beliefs.

Through sensory and philosophical appeals, marked impressions may be made upon the subconscious stratum. After remaining active in the subconscious stratum (apparently unrecognized or but faintly recognized by an individual) for weeks, months or years, these impressions may suddenly intrude themselves into the conscious stratum and, through meditation or brooding, grow more and more prominent until they become fixed ideas or beliefs, or the dominant ideas of thought habits. At the time these impressions are made upon the subconscious stratum, which is usually coincident with some mental strain, psychic trauma or preoccupation of consciousness, their reception and presence in the subconscious stratum may not be recognized as the result of stimuli from without, or only faintly recognized as such. All this means that the growth of fixed ideas may be from simple ones which, in turn, arise from impressions made upon the subconscious stratum, perhaps weeks, months or years before. This is a second method of development of fixed ideas and beliefs.

If the reader will keep in mind these two methods of development of fixed ideas and beliefs from simple ones and from sensory impressions, he will have no difficulty in tracing the development of dominant or fixed ideas from the formal or informal suggestions given to subjects for therapeutic purposes. Suggestions are implanted either directly or indirectly in the conscious stratum through impressions made upon the subconscious stratum; and, if the conditions are favorable, the suggested ideas will sway more or less completely the consciousness of the individuals to whom they are made. This is true whether the suggestion be given by the individual to himself—auto-suggestion; or given by another—allo-suggestion. With this knowledge of the way in which fixed ideas are developed, we have no difficulty in understanding just how suggestions may become of service in therapeusis and how they may become essential or contributory causes of diseases. The rational practice of formal suggestive therapeutics consists: first, of educational treatment—*i. e.*, giving to the patient directions, or instructions, on the proper way of thinking and living; and second, therapeutic suggestions, given to a patient while in the suggestive condition.

The question may be asked, "Why not modify or eliminate the baneful fixed ideas and beliefs of our patients by argument and philosophy?" Perhaps this is possible with some patients who imagine that they are diseased; but experience has taught me that few persons with actual diseases are philosophical. Even granting that we have a patient's entire confidence that our judgment is better than his, we should have to present our arguments repeatedly to the conscious stratum for a length of time approximating that spent by the patient in formulating his fixed idea or belief of disease before we could make much of an impression. Remember that patients have spent months, often years, in fostering the growth of such fixed ideas or beliefs. If possible, not only in order to save time but also that success shall crown our efforts at mental healing, suggestions should be implanted in the subconscious stratum. This can be accomplished by giving them to patients while they are in the suggestive condition. After a few days or weeks, therapeutic suggestions, if properly implanted in the subconscious stratum, are apt to intrude themselves into the conscious stratum and beget fixed ideas or firm beliefs, together with their consequences.

The reason suggested ideas grow so rapidly into fixed ideas and firm beliefs is because they are ardently desired—hence they are encouraged by meditation and volition, when they enter the conscious stratum from the subconscious. Suggestions are not dormant in the subconscious stratum but are active because of frequent iteration during repeated seances, being constant mental irritants as it were. The psychurgeon and the rational suggestionist, instead of giving their patients dissertations upon all sorts of philosophical rubbish or arguments to convince them that their diseases are imaginary and what not, put the weary task of eliminating worrying ideas and erroneous beliefs upon the therapeutic suggestions they implant in the subconscious stratum of their subjects. Whether they have faith in mental healing or not, suggestions of wholesome mental, moral and physiological acts, if skillfully implanted in the subconscious stratum of

patients and fostered by reiteration of the suggestions during daily seances, will so sway consciousness and change the mental and physiological activities, that after a short time or eventually, disturbed psychical and physiological functions will be corrected and health restored. However, this does not apply to patients afflicted with incurable diseases. In conclusion, I will say, that in this capacity of suggestion to modify or eliminate fixed ideas or beliefs lies the future rational use of suggestive therapeutics in the legitimate art of healing.

HOW CHRISTIAN SCIENCE CURES GENUINE COMPLAINTS.

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Many persons, particularly physicians, who have not given careful study to the operations of Christian Science, or to the cures made by the Christian Scientist, are apt to think the troubles relieved by this method of healing are purely imaginary or that the reported cures are mere fabrications. The student of Suggestion, however, though he may have no sympathy with the Christian Science movement, knows that Christian Science has made thousands of genuine cures. He knows, also, that there are scientific reasons to account for these cures and that he can duplicate them, without any difficulty, by employing intelligently the simple natural law by which all the cures of Christian Science are made, but which the Christian Scientists lose sight of in their ignorance and enthusiasm over their religion.

I shall proceed to show how the Christian Scientists employ the law of Suggestion to make cures, without realizing the fact; also how anyone who understands Suggestion thoroughly can procure even better results in all classes of patients without the assistance of any religion. I am sure every reader of this magazine understands how Suggestion in the guise of Christan Science can relieve an imaginary complaint or a purely mental trouble; accordingly it is the cure of genuine *physical* ailments I shall deal with.

I have known patients suffering from large indolent ulcers to be cured under Christian Science treatment. Now this, surely, is a complaint which cannot be classed with imaginary troubles. But Christian Science cannot cure such a complaint with any degree of certainty, and I have cured chronic ulcers by suggestive treatment where Christian Science failed. The difference lies here, the Christian Scientists merely arouse the healing force by accident, whereas, by employing Suggestion intelligently the results are not accidental, for the healing force may be stimulated in every instance. A Christian Scientist who has made a cure of an ulcer believes his religion, *per se,* has accomplished the result, whereas the intelligent Suggestionist realizes that the nutrition to the affected tissues has been stimulated before the cure was made.

The blood is the healing medium, and outside of the troubles that are purely imaginary, or due to the external violence, every complaint to which the human race is heir is due to local or general disturb-

ance of the circulation. It is by restoring proper circulation to an affected part that the trouble is removed. And if I can show that the circulation can be controlled by the influence of the mind, I think I shall have made clear the secret of the cure of genuine troubles by Christian Science, or, for that matter, by any other form of "masked" Suggestion.

Let us take the case of Mrs. J. Mrs. J. as a girl was very healthy, having been born into an environment in which she found correct habits of living and had everything to make her happy. Up to the time of her marriage she always enjoyed good health, but after ten years of married life and motherhood her husband began to drink heavily, and things slipped away from them slowly until they found it difficult to make both ends meet. Owing to her consequent depressed mental condition, Mrs. J's appetite was impaired and her weight diminished correspondingly until, from worry and *neglect of the food upon which her former good health depended,* she became a mere skeleton, with very poor circulation and no chance of its improving, owing to the depressing influences surrounding her. With her whole body deprived of its accustomed nutrition, the various organs began to degenerate. She became constipated and dyspeptic, and elimination being no longer performed properly, such troubles as neuralgia, headaches, insomnia, nervousness, rheumatism and a host of other troubles developed—all the result of stinted nutrition. Her mental condition grew worse, rapidly, and she could get neither mental nor physical ease. About this time she bruised one of her legs severely by falling over an obstacle, and her circulation being in such poor condition, an abscess formed and soon a hideous ulcer developed from the bruise. She had previously taken medicines without receiving benefit, but her physician continued to give her medicine to take inwardly, and applications of all sorts were made to the ulcer itself without avail. Finally she was taken to a hospital where she was given an anæsthetic and the ulcer scraped. The result was not satisfactory and all the time she was in the hospital she was worrying over the expense of her treatment and about her husband and children. After leaving the hospital she took several other forms of treatment with no better results, and being confined to her bed she had given up all hopes of ever getting well and was anticipating and praying for death to relieve her misery.

At this juncture a friend who had been cured by Christian Science urged her to call in a "healer" of that sect. Mrs. J. knew practically nothing of the doctrines or theories of Christian Science, but was aware, in a general way, of the many cures attributed to it, and she had before her, in the person of her friend, a practical demonstration of its virtues. Her friend aroused in her a new hope, and she directed that the healer be called in, and awaited her coming with as much eagerness as it was possible for her to manifest in her weakened condition.

The Christian Science healer who came to treat Mrs. J. had a charming personality, and from the first treatment her patient's mental condition began to improve. The healer spent over an hour a day endeavoring to calm her patient's fears and succeeded in getting her to look upon the bright side of everything. She taught her that all was good; that her thoughts could influence her condition; that she must think of things as she

wished them to occur. The Christian Science "one mind theory" was explained to her, and at once all thoughts of sickness, poverty and unhappiness were cast aside. In place of these came thoughts of health, happiness and comfort. With the change in her mental condition Mrs. J's appetite returned and she indulged it, and, without realizing the cause, began to gain in strength and weight. Little by little with her general improvement, the ulcers commenced to heal, and inside of two months nothing was left but the scar.

I wish to point out here that Mrs. J.'s habits of living had been correct up to the time her worries commenced, and with the relief of the worries she resumed her old habits and health ensued.

Her husband noticed the change in her mental and physical condition from the first, and was correspondingly happy. Formerly Mrs. J. had always found fault with him and upbraided him for his drinking. Suddenly, however, after adopting the "one mind theory," her whole attitude towards him changed. She became affectionate, made excuses for his trouble and in her thoughts and actions endeavored to assume that he was perfect. This is the Christian Science method of procedure, and the husband began to be influenced by the change in her attitude towards him. Where, formerly, he strove to get away from his wife and her sickness he soon found many attractions at home and was not slow to take advantage of them. Then she told him what Christian Science had done for her; explained the theory to him and persuaded him to take treatment from the healer. He demurred at first, but after kindly insistence on her part he consented, and although the only faith he had in the treatment came from the changes in his wife, it was not long before *he, also, was influenced by the suggestions of the healer* and ceased drinking entirely. Thus it was that Christian Science secured two more ardent followers who had been treated unsuccessfully for years by the old drug system.

A Mrs. M., who had a chronic ulcer and poor health, being advised by Mrs. J. to consult the same healer, *was not benefited in the least* after four months' steady treatment, whereas after seven weeks' suggestive treatment, administered by myself, I had the satisfaction of seeing her perfectly cured.

The reason for the failure of Christian Science to heal Mrs. M. lay in the fact that she had always been in poor health, having been born into an environment in which incorrect habits of living had been established. Her ulcer came from an injury, also, but the mental stimulation of Christian Science treatment failed to benefit her, for she had no correct habits of living to which to return.

My treatment of Mrs. M. consisted chiefly in having her hold thoughts of health, strength and improved nutrition; besides, I explained to her the requirements for health, and drilled correct life habits into her mind by Suggestion. I am certain I could have secured just as good results in Mrs. J.'s case had she come to me for treatment, but as it is she is perfectly well, and contented; but under another severe mental strain she might become an invalid again, whereas a patient once cured by suggestive treatment is not likely to suffer a relapse for he is taught the necessity of attending to the requirements for health, and these are practiced in spite of any depressing mental state, thus insuring perfect health under all conditions.

CHARACTER BUILDING BY SUGGESTION.[1]

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Character building by mental suggestion has just begun to attract the attention of parents, teachers and reformers. The potency of a suggestion in the healing of disease is admitted by all well informed persons; few, however, appreciate its value as a means of awakening dormant faculties, controlling vicious tendencies, or strengthening the higher sentiments.

Mental and hypnotic suggestion will yet materially aid in the solution of the problems of vice and crime. I predict that within a quarter of a century we shall have public hospitals for dependents and delinquents where all forms of mental and moral depravity will be successfully treated. Every reformatory, refuge home, and penitentiary should have its specialist, a man of unquestionable integrity, thoroughly skilled in the art of suggestion, whose vocation it should be to treat the depraved, and in so far as possible establish within them a normal character by strengthening the elements that make for righteousness.

It is not the purpose of this chapter to treat hypnotism or the laws of mental suggestion, except in so far as the latter may be safely used by the laity in controlling themselves or their children. The hypnotic suggestion should rarely be employed even in the control of the morbid, and then only by an expert. Mental suggestion, however—which is all sufficient for the regulation and development of the normal life—may safely be employed by the novice, and if wisely used by the parent and teacher makes their success in the education and government of the child absolutely certain.

"SUGGESTION" DEFINED.

Generally speaking, anything we sense —feel, taste, smell, hear, see—or anything we perceive, think, desire, will, or imagine, subjectively or objectively, becomes a suggestion. But the term "suggestion" as used by psychologists means more than this. It means a clear, definite perception, thought or mental image of sufficient force to make an impression upon the subjective mind. In other words, mental perceptions, thoughts and desires become "suggestions" in a technical sense only when lodged in the subjective mind or inner self. To illustrate:

I attend church. The pastor preaches from the text "The wages of sin is death." The interior of the church, the people, the music, the text, and the sermon are each perceived and thereby become suggestions of greater or less influence. When the text is first announced it makes no more impression than any other part of the service, but as the pastor proceeds to reiterate and emphasize it becomes more and more potential, until finally a deep, abiding impression is made. The text takes hold of me, so to speak. I keep thinking it over and over again. "The wages of sin is death." "The wages of sin is death." I resolve to sin no more. As I go about my business I am tempted to do wrong. Immediately the text appears in the stream of consciousness, "The wages of sin is death." Its presence causes me to resist the temptation. It has become a controlling factor in my character. It is now what psychologists call a Sugges-

[1] Extracts made from "Child Culture."

tion. It differs from the suggestions made by the other parts of the service in this, that while they each held a temporary place in the stream of consciousness and for the time modified my thinking, aspirations and desires, this has a more abiding and potential influence. All were suggestions, but only the text became such in a technical sense.

Mental suggestion, then, is not something radically new or startling. It is merely a new way of defining and applying a law of mind as old as humanity. It is simply a method of making a deep, abiding impression upon the inner consciousness, and thereby modifying mind and character.

THE DUALITY OF MIND.

Man has an objective, or a conscious mind, and a subjective, or a super-conscious mind. The soul functioning through the brain produces what is called the Objective Mind or stream of consciousness, the strength and character of which is determined by the functional power of the brain. The soul functioning independent of the brain results in what is known as the Subjective or Super-conscious Mind. This subjective mind controls all involuntary actions; it is the power behind the throne; it is the spring source of all thoughts, desires, emotions, impulses, sentiments and convictions that come from within. Therefore, whatever modifies the subjective self, modifies the spring source of mind and character. A suggestion once lodged in the subjective mind becomes an integral part of the soul.

THE LAW OF SUGGESTION.

It is a law of mind that the strongest suggestion at any given time controls conduct. When halting between two opinions the more potential one rules. It is a law of soul building that those suggestions most often and most thoroughly lodged in the subjective mind become the ruling motives; therefore to overcome any weakness, to strengthen any power of mind, or to establish any trait of character, it is only necessary to lodge, with sufficient emphasis in the subjective mind such suggestions as are calculated to produce the desired results.

Practical experiments have demonstrated the efficiency of a suggestion. The mind of the dullard may be gradually awakened, vicious and cruel tendencies can be overcome, the elements of virtue, purity, honesty, or kindness may be so established in the subjective mind as to make them the controlling factors in the character.

Some lives are much more susceptible and responsive to the influence of a suggestion than others, but all can be affected. Some can be changed much more rapidly than others; but patient, persistent effort, wisely directed, is sure to bring results in all. Sudden changes are not to be expected; they sometimes occur but are rarely beneficial. Gradual growth alone gives permanency to character.

The processes of character building by suggestion are not unlike those of muscle and brain building. Here the three essentials are: (1) a definite purpose in view, or a clear concept of what is desired; (2) a series of suggestions and mental images adapted to the desired end; (3) regular, daily exercise, or repetition of the suggestions.

A suggestion to be of any practical value in character building must be deeply impressed upon the subjective mind and repeated a sufficient number of times to establish a physical basis in the brain. This process takes some time and often requires persistent effort, but it is the

only way to make the effects of a suggestion abiding. The simple repetition of a suggestion, parrot-like, has no practical value whatever.

MUTUAL CO-OPERATION.

To influence the child by suggestion the parent or teacher must be in earnest. He should explain to the child what he desires to do so as to get its complete confidence and co-operation. The child should be made to feel it has the love and sympathy of the parent, and that the two are going to work together for a definite purpose with all assurance that they will succeed in overcoming the weakness, or in establishing the desired trait. For instance:

In a California town, I employed a little boy to assist me in the distribution of hand-bills. I soon discovered that he was a kleptomaniac. His reputation for stealing was so well established that the grocerymen watched him as he passed their fruit stands, and if he entered a store somebody kept an eye on him. His mother told me that she had driven him away from home at the age of eight because he was incorrigible.

I got close to the boy's heart, took him into my confidence, acquainted him with my plans, and invited him to be my partner while I remained in the city. I assured him that I would be strictly honest with him and felt that I could depend on him being honest with me. I asked him if he ever had any temptation to steal. He confessed that he had. Then I said to him slowly and impressively, "You and I can overcome that. You will not steal from me, nor I from you; neither will we steal from anyone else. From this time on we are going to be honest. You are an honest boy; deep down in your little heart you want to do right. I know you will do right, and I am going to depend upon you."

Here the big tears filled his eyes, and chased down his dirty face. Putting my arm around him, I said, "Now you will be honest, won't you?" He affirmed that he would. Then I repeated slowly, "You are honest. You will not steal. You will not deceive me."

I had him affirm several times each day to himself, "I am honest; I do not steal." I called him "My honest little man." I kept the suggestion that he was an honest boy uppermost in his mind all the time. Within forty-eight hours I sent him to the bank to get a five-dollar bill changed. His mother had told be that he could not be trusted with a dime. During our two weeks together he never disappointed me, and could he have remained with me I am sure that he would have completely outgrown his mania for stealing. I have frequently employed a similar course with children given to deception, profanity, or other vices, and rarely have I failed to get good results.

PREFIXING THE CHARACTER.

The proper time to correct a child's disposition and lodge suggestions calculated to strengthen its character, is when it is good natured and removed from temptation.

Even in adult life, if one waits until the hour of trial before deciding or exercising his will, he is in great danger of doing wrong. Whereas by deciding, while in the normal state when removed from temptation, what one will or will not do, and earnestly and repeatedly impressing these decisions on the subjective mind, *it is possible to so prefix the character as to predetermine conduct.*

To illustrate: A child has a violent temper. This abnormal expression of

force, whether hereditary or acquired, has its physical center in the brain, which when stimulated results in an expression of anger. Now, what is wanted is to build into the soul, while it is normal and undisturbed, a suggestion that will oppose the stimuli that come from these abnormal brain centers. A simple suggestion calculated to accomplish this end is: "I am always good natured. I do not—I will not get angry. I have perfect selfcontrol."

By having the child repeat such affirmations over and over, and by the parent or teacher earnestly affirming them to the child so as to make a deep, abiding impression, gradually but surely they will become established factors in its character. It is not to be presumed that they will become the controlling factors at once, nor that it is possible to influence every child so that it will never get angry; but by patient, persistent training these suggestions will become sufficiently potential to control the temper under ordinary circumstances, and restrict it from violence even under the most aggravating conditions.

SECRET OF SELF-CONTROL.

The secret of self-control is found in this same law of prefixing the character. No decision in life, no act, nor conduct is ever the result of accident; the dominant suggestion rules. Therefore, by placing the preponderance of suggestion on the side of righteousness, the correct choice and conduct are assured. For instance:

I am conscious of a weakness. I have an uncontrollable appetite or passion, or I am deficient in some noble virtue. I wish to transform my character. I proceed thus: (1) I decide definitely on what I am going to be or do; (2) I put this decision into a definite affirmation; (3) I earnestly, prayerfully and impressively repeat this affirmation several times each day, lodging it as deeply in my subjective consciousness as possible, and striving with all my might to realize that this thing which I have affirmed is now true. I put ten pounds of suggestion, so to speak, on the side of right today and ten pounds tomorrow and so on until I have a hundred pounds of auto-suggestion on the right side. Now comes the tempter. He lands his twenty-five pounds of evil suggestion on the left side and twenty-five more, and twenty-five more; but I still remain firm, leaning to the right because I have lodged a hundred pounds of right suggestion on the right side. I have so established my soul in righteousness by auto-suggestion that he is powerless to control me.

By repeated and constant drill the child is able to pass an examination in his studies; and so by repeated and constant drill of the moral sentiments, it will be able to pass an examination in conscience and character; able to resist temptations from within and without, having so established the elements that should rule in head and heart as to have perfect self-control.

A PRACTICAL EXPERIMENT.

Too much emphasis cannot be placed on the importance of prefixing the character of the child while it is out of temptation. I consider this the greatest secret of self-control; the one supreme force whereby the character of the child is most effectually moulded. This law fully comprehended and tactfully and faithfully applied means success in the government of children. To further illustrate:

While lecturing at a Western Chautauqua I presented this proposition to an audience and on the following day was

invited to dine at the home of one of the leading citizens. At dinner when dessert was served, which consisted of ice cream and cake, I noticed their little boy—a nervous, precocious lad of four years—accepted without complaint some milk and crackers and ate it cheerfully, while the rest of us partook of the cream and cake. After dinner I congratulated the mother upon the good behavior of the boy, when, to my surprise, she said:

"This is very unusual and his papa and I are delighted. He is an only child and being of a nervous temperament we have allowed him to have his way too much. Yesterday I attended your lecture and noted what you said about prefixing the decision in the absence of temptation. This morning when it was decided that we should have cream for dessert, I thought it a good opportunity to test the method. The boy is very fond of ice cream but it does not agree with him. This morning after breakfast when I was sure that he was not the least bit hungry, I took him in my arms and told him that we were to have cream for dinner. I reminded him of how it always made him sick and therefore I must get him something else for dessert. We talked over what he would like to have and finally we decided that he should have some nice rich milk and crackers for his dessert, then he would feel well and be happy all afternoon. He was delighted with the prospect. Several times during the morning I called his attention to the good dinner he was to have and to the fact that he was not going to eat any ice cream and be sick. At dinner, he did exactly as we had planned. Now, I have had more trouble to govern him in regard to what he should eat than about anything else; and I tell you frankly, if his will had not been prefixed, he would have had his portion of the cream or made it very uncomfortable for all of us."

LODGING A SUGGESTION.

To lodge a suggestion successfully, three things are essential: (1) a clear, definite concept, or well defined thought on the part of the suggester; (2) a passive, receptive mood, on the part of the one receiving the suggestion; (3) a perfect understanding and mutual sympathy between the suggester and the recipient.

The first of these three conditions is the most essential and by far the most difficult to attain. Comparatively few persons can hold a well defined thought in the mind or express it with sufficient emphasis and firmness to make it a *Suggestion* in a technical sense. The power to do this, however, can be and should be cultivated by all. Practice makes perfect. By patient, persistent effort almost anyone can learn to lodge a suggestion.

To apply the foregoing proposition the parent and teacher must exercise self-control, judgment and tact. They should never attempt to lodge a suggestion or control a life when in a fit of anger or when worried to such a degree that they have not perfect self-control, nor should they attempt it when the child is angry, or when there is bitter opposition. *Two positives never unite.* Even the hypnotist cannot control an opposing will; and all scolding, fault-finding, or preaching to a child when it is in a rebellious mood, is not only a waste of words but is positively harmful.

To control a heart we must first get inside of it. To successfully lodge a suggestion we must establish a receptive mood. To do this we should seek to overcome all opposition with kind-

ness, melt the frozen will with the warmth of love; then when the receptive mood has been established, kindly but firmly impress the desired suggestions upon the mind and conscience.

A WILLFUL CHILD.

A mother once brought me her little seven-year-old boy, saying he was so willful and stubborn she could do nothing with him. She said she had scolded and whipped and tried to buy him, but all to no avail; he would have his own way.

"When do you whip him?" I asked.

"Why, whenever he does wrong. When should I whip him?"

"Never when he is angry, or when you are vexed. If you must whip, postpone the matter until the following day; then talk to him kindly, explain to him that you do not whip him for revenge, but to help him to do right. But whipping is seldom beneficial and should never be resorted to except in extreme cases.

"I suggest that instead of punishing him you give him a few moments of your time every morning. Approach him in a happy, loving, communicative way so as to awaken his affections and make him receptive, then talk with him lovingly about how many things you have had to give up in life just to make others happy and how it proved best for you. How happy you have become in doing what seemed right and best for the happiness of all! Then tell him you have noticed that sometimes he is inclined to insist on having his own way. That you feel sure he will outgrow this and that he will be much happer and get along much easier as he learns to do what pleases others.

"Magnify the virtue of conformativeness. Mention the many times he has done right and how happy it has made you. *Do not mention the times he has done wrong, for this will create opposition and do no good.* Let him feel that he has your utmost confidence and sympathy in his efforts to do right; and even that when he has done wrong you are more than willing to forgve him, if it will help him to overcome temptation.

"Finally, say to him, in substance, 'Now, today we are going to try to make each other happy. I am going to do what I can to add to your pleasure and I know you will try to do what will make me happy.' Get him to acquiesce if possible, and then during the day repeatedly affirm how nicely the two of you are getting along together.

"If he errs, forgive him; tell him that you realize he was tempted, but you love him and know he will be able to overcome all temptations after a while. Notice every little sacrifice he makes and encourage him in it. Avoid all opposition as far as possible that his stubborness may not be excited. Appeal to his kindness, his love, and his conscience, magnifying these all you can; and gradually, but surely, you will develop the nobler virtues to a point where they will become the ruling powers in his life."

The mother adopted the plan suggested and in a few weeks a marked change was observable. At the age of ten the lad had comparatively outgrown his willfulness and was more amiable and conformative than the average boy of his years. I have never known it to fail completely where a parent has been faithful and used judgment and tact in getting the confidence and co-operaton of the child.

The plan suggested in the foregoing case is applicable, with proper variations, in overcoming any and all undesirable

traits. The violent temper, the tendency to prevaricate, to steal, the habit of swearing, of neglecting duty, carelessness, etc., may all be controlled and eradicated by this method. The aim in every case should be: (1) to restrict the undesirable trait; (2) to develop and magnify the elements of kindness, gentleness, reverence, conscience and goodness so as to make them the controlling factors in the character.

(To be continued.)

THE ANNULAR THEORY:
ITS MEANING INTENT AND SCOPE.

PROF. ISAAC N. VAIL, PASADENA, CAL.

I have before me a letter from a man who to-day stands without a peer as a geologist, in the estimation of eminent thinkers, in which I have read again and again these burning words: "Geologists will *prefer* to account for past geologic revolutions, *by causes now in operation.*" And here is also one from an American geologist of world-wide repute, who tells me he has "*no objection* to a vapor canopy even down to very recent geologic times."

In spite of all that may be said in support of the "eternity of physical causes," truth, I am happy to say, neither stands nor falls at the dictum of human "*preference*" and "*objection.*" If we continue to build on this fundament of sand, the genius of Law will raze our fabric to its nethermost stone. We have philosophies and philosophies, but the crying need of to-day is the sun-light of that *last philosophy* which will burst through the cloud of human preference, and come as upon the wings of the wind, and which we will *have to take* whether it be our choice or not. Under that illuminating sun some of us may be able to see how preference and predilection have clothed the gods of our choosing in miserable rags.

I reject the "eternity of causes" as outside of the certitude of *uniformity in world evolution.* The once all-involving cause of terrestrial conditions was the omnipotent energy of the molten earth. That cause ceased to operate countless millions of years ago. It is a fact that no one will dispute, that the *products* of the implacable fires of the igneous earth have come down to our time and they are with us. There is our vast ocean of water every drop of which was formed by the union of oxygen and hydrogen—in the flames of a molten earth, as a *Cause.* Was the ocean of to-day formed by a "cause *now* in operation?" Every drop of that fire-formed water went to the skies. Did it go there by a cause now in operation?

During the molten era every pound of gold, silver, copper, iron, lead, etc., which inveterate heat could gather from the earth's inmost depths, and vaporize, was sent to the heavens. There they stayed till they condensed and the earth's crust congealed; and when they returned to the earth those metals were placed in the *crust* where man can get at them, which he could not do, if they had not been sent to the skies. Does he have access to them from causes now in operation?

When a tree dies, falls to the earth and decays, a spontaneous combustion sets in and water is formed. This is a cause *now* in operation. Did decaying organisms form all the waters of the ocean? Water is formed in volcanic fire, another existing cause, but who is ready to believe that volcanoes made the oceans? During the molten era an infinite amount of unconsumed carbon, as smoky, sooty sublimations, went to the heavens, as all men will admit. These light carbon forms floated in the dense primeval air long after the earth grew cold, and came back all along the "ages" and we find them to-day in the black shales and other carbon beds of the whole world. Were these black sedimentary carbon beds made by causes now in operation?

The products of the molten era, to an incalculable amount, went to the telluric heavens and fell back through the ages. They are found scattered through the entire thickness of the super-crust, and every one of them is an eternal witness against the "eternity of causes." These witnesses are to be called into the world's court as the Annular Theory comes on trial. It is susceptible of the most positive proof that mankind once saw lingering remnants of the vapors sent to the skies in the molten era. They fell in deluges vast beyond conception, and as immeasurable avalanches of snow in polar lands. They were great world-*causes* that have *ceased to exist.* And when we come down to fundamental facts, we find that the whole geologic record from the beginning to the end, is the dictation of Annular World Evolution.

It is a manifest absurdity to insist that existing causes made the "world-ages." The present age can never end till existing conditions end. It is the ending of causes that ends conditions, and if conditions do not end, the present age will go on and on and on for ever. So much for the physical world. But the mental, moral and religious world is linked beyond dispute or recall to world-conditions, and as the fossil beds of geologic time tell the tale and reveal the record of the material earth, so do the fossil beds of human thought tell the tale and reveal the record of man.

Mythology and all the ancient writings and world epics, wherever found, are the fossil-world of thought, and it is the work of the annular student to *read the record immaculate* and give the vast revelation.

To claim that the Earth's Ring System is mirrored in old human thought is startling, since it tells the old school geologist that he must tear down and build anew on the rock of *Annular World Evolution.* It is staggering to the old school theologist because it opens up a book of revelation written by the hand of God on tables enduring as stone and found away back in the night of time.

The thought that this earth once had a Saturn-like system of rings is one that must eventually claim the philosopher's attention; and the tendency of the world-thought seems to be now in this direction. To-day the combined and sweeping testimony of this evolving macrocosm is, that all worlds are made, or have been made, according to a plan or line of *uniformity.* Could we go outside of this thought we would have to face the illogical, fortuitous, and uncertain, which is altogether foreign to philosophic thought. This leads me irresistibly to the conclusion that Saturn's annular or ring system can under no law of world-growth be an accidental feature; and the presumption then, in the very beginning, is that an annular condition is but one of a succession of

world-stages that must eventuate in that condition our earth now enjoys. But let us look at some of the foundation facts that point in this direction. First, note the *primitive* uniformity in world-evolution as seen in all the sparkling fires of the universe.

We may say, with these igneous centers as our witnesses, that all worlds *begin* their eternal round on the same plane and in the same condition, and that as yet we have nothing to show us that they can deviate from that plan of uniformity as they move around the eternal throne of *Law*. Certainly the philosopher cannot admit that the present condition of the planet Saturn is an adventitious or fortuitous one, and as a consequence I am forced to assume that annular formation is an essential feature in the evolution or creation of worlds. And this leads me to the conclusion that if our earth has not moved along a line of annular evolution it has deviated from the line of primitive uniformity and taken an accidental and fortuitous course.

The reader must see, then, that the annular idea is not resting on a foundation of sand. Let us examine it from the position of primitive *uniformity*—or, rather, from the condition that all worlds assume during some part of their course—that of an igneous molten mass. Our earth was at one time in that same state of igneous activity—that is, every drop of the mighty oceans that now wash the shores of the earth, together with vast volumes of sublimated and vaporized minerals and metals, was flung far away from its seething and boiling mass, and made to form a vast primitive envelope. This is so well known to the scientist that I need but state the fact. But note the momentous conclusion that must flow from this. Such a world-envelope means *emphatically* an *annular system* with all that that term implies, and I now propose to show that the great primitive atmospheric envelope of every rotating sphere must eventually form into *rings* about the central mass as that sphere congeals.

The conditions of gravity in the rotating igneous mass demand that the whole sphere should rotate as one body. That is, the primitive atmosphere of a condensing planet must rotate with the central mass *and in the same time.* If the planet revolves once in ten hours the atmosphere must rotate with it in ten hours. This fact is of vital importance, *for on it hangs the truth of the earth's annular system.* Now it is well known that astronomers and physicists claim that the earth during that primitive period rotated much more rapidly than at present, and that its atmosphere at that time was from 250,000 to 300,000 miles in depth. Let us figure in our minds such a rotating mass. Conceive, if possible, the measureless energy imparted to vapors on the peripheral boundary of the mass. If the primitive earth had an atmosphere only 100,000 miles deep, and rotated once only in twenty-four hours, or seven times more slowly than mathematicians claim, then a ton of primitive vapors on the boundary of the sphere had a moving energy of 25,000 tons, or 9,000 tons more than sufficient to forever prevent it from falling to the earth.

It is plain, then, that after removing every possible objection to the data here claimed, the earth's great primitive envelope of vaporized waters, metals, and minerals possessed an energy imparted by its rotary motion that supported it in the loftiest heights after the fires grew tame. They could not possibly fall as

the earth cooled down, unless in cooling the vapors lost their independent moving energy, which again is foreign to philosophic thought. The mass cooled down, but the lofty vapors moved on in the terrestrial firmament with their original rotating energy. They could not do otherwise. It is well known by mathematicians that a ton of any kind of matter moving around the earth with an energy of more than 17,000 tons *cannot fall to its surface, but must move on in an independent orbit.* That is, the earth's vaporized oceans, flung into the outermost bounds of its primitive envelope, according to these reliable data, had at least 9,000 potent reasons for continuing onward in their motion about the earth, while there could be no valid reason at all to oppose that end.

Again, there are analytical formulæ that readily determine to us how much of this primitive envelope would continue on in its course and how much of it would fall. That is, with the data we have assumed it is readily demonstrated that (no fortuitous condition intervening) when the primitive fires died out and earth and its envelope congealed, 22,000 miles of the primitive earth-distillations fell back to its surface, while all above that height continued a vast ocean of revolving vapors—the beginning of the earth's annular system. In spite of the neglect of scientists to follow out this legitimate result of the rotation of an igneous sphere, *they must eventually stand on this rock.* A given depth of atmosphere, a given velocity of rotation, with the known density or gravity of a planet, are the data needed to prove the fact of annular evolution. The only hindering conditions are accidental ones—the lack of heat, want of rotary movement, and the presence of excessive gravity; but the scientist knows that these could hardly supervene.

When the molten earth congealed, in the course of unknown time, there was left a mass of annular material in the firmament that necessarily eventually gathered over the planet's equator, and the same causes that led to annular motion in the *mass* led also to subdivision of the same into concentric rings. The most ordinary mind can understand how the rim of a revolving wheel, moving through a greater arc, must move with greater velocity than the hub. That is how the vapors on the rim or outer boundary of the infant ring-system must move with greater velocity than the inner boundary, and consequently as those vapors condensed the one part inevitably separated from the other. Just as two cannon-balls starting together, but with different velocities, must move asunder.

Thus, without entering more minutely into the philosophy of ring segregation, I will simply ask my readers to admit, for the present, that the earth's annular system was a complex one, and to take one glance at the magnificent example of ring segregation as shown by the planet Saturn, and they will doubtless begin to look with confidence upon this orderly plan of world-growth. We may go back in imagination, then, to that time when the equatorial earth was overarched by a vast fund of watery vapors, which possessed a momentum and motion that utterly forbid their immediate fall, and urged them into the formation of independent rings, while on the surface of the earth the first-born ocean had already begun its eternal round of work.

The earth-rings having been formed according to an intelligent plan of world-evolution, it is plain that they must have

wound up their course as the ages rolled on. They fell, as fall the petals of the rose. Not necessarily as a catastrophic collapse all over the earth, as will be seen in the end, but through uncounted centuries of progressive declension. A world-ring descends from its lofty moorings only as it loses its independent motion, as *all revolving world-rings must do.*

Let us imagine, then, an earth-ring away back in the beginning of Silurian time to gradually settle into the equatorial atmosphere. That atmosphere resists its downward course, as any resisting medium would. This would cause the ring to spread and widen out in front, while it pushed on from above. As any one can see, this would inevitably convert a descending ring into a *wide band* or *belt* at the *equator.*

Now it is manifest that this declining mass of annular matter must finally settle to the earth's surface, but where? Plainly more largely in the polar regions than elsewhere. It must fall where there is the least resistance and the greatest attraction. The polar world has the greatest attraction. While the equatorial world presents great resistance in centrifugal force, the polar point presents none. It is plain that the centrifugal force of the revolving atmosphere would tend to lift and prevent floating vapors from falling at the equator. Hence such vapors would float polarwise in order to fall. Thus seeking the point of least resistance, it is manifest that a ring must fall in the polar world, and that, too, by a gradual decline, through a long period of time. These things plainly lead us to the conclusion that a ring must become first a belt and then a *canopy* in order to reach the surface of the earth.

These things, I say, necessarily follow a molten condition of a rotating sphere. Thus *canopy* after *canopy* must have floated over this earth and descended as annular exhalations in the polar regions during the ages that have passed. Such a canopy floated over the Silurian earth, and, falling, closed that age by *deepening* the waters of the ocean and so purifying them as to render them a fit abode for the fishes of the Devonian seas that immediately succeeded. Such a canopy overspread the Devonian world, fell and closed that age, and so changed its waters as to fill them with death. And so on through all geological time the ages were numbered as rings entered the atmosphere and canopies fell. *Canopies,* then, just such as we see on the planets Jupiter and Saturn to-day, have been the controlling agents in the evolution of the earth.

Whenever a canopy came over the earth it shut off the direct rays of the sun, and the globe became a *green-house world.* What else could have made the repeated tropic scenes scattered all along the ages? Nay, what else could have made the ages? What else could have changed the oceanic waters than a grand *addition* of waters? Whenever a canopy fell it piled up immeasurable fields of snow in the higher latitudes, and merciless winter set its frozen heel on lands of exuberant life. Witness the ancient glaciers' march again and again over a tropic earth. In the orderly decline of the earth's annular system we have a source of snows competent to produce all the glacial periods this planet ever saw; while the evidence is most abundant and irrepressible that they could have had no other source.

I will next attempt to prove that at least two canopies came and disappeared from the gaze of primeval man.

Experiences

THIS column is devoted solely to contributions from readers of SUGGESTION who desire to assist in the investigation of psychic phenomena by reporting interesting facts from their own experiences, or any phenomena they have witnessed.

We give this opportunity to our readers in order to stimulate increased interest in the study of the occult, and to obtain all possible reliable data on the subject. It is only by intelligent, painstaking observation of particular instances, and their accurate reporting, that satisfactory evidence can be accumulated. True scientific inquiry takes nothing for granted, and has no preferences; but seeks only to discover the truth, no matter what that may be.

Hence the work of our SUGGESTION readers in the field of psychic research will depend for its value not only upon the enthusiasm of the investigators—and this, we are glad to say, is most gratifying—but upon their careful, unbiased weighing of all evidence which they consider. Then do not investigate in order to establish some pre-conceived idea of your own. Conduct every experiment with rigid impartiality. Divest yourself of all prejudice, and be anxious only to find out facts, and to report such facts with absolute correctness. We expect much of interest to be developed, and invite the fullest exchange of opinion from our readers. As this is distinctively a column for contributions from readers, no comments from the editor will find their way into it. Moreover, the editor desires it to be distinctly understood that he is not responsible for the views of any contributor to this column. The experiences are published for what they may be worth, but the absence of editorial comment must not be taken as an indication that any contribution or discussion accords in the slightest with the editor's own opinion.

In Defence of Truth.

We find that through all ages and through all time, truth exists, and to each and every successive race of men comes inspiration of that truth according to their light and understanding.

The natural hypothesis to be deducted from this is that Truth is a divine potency that finds expression according to the ability and susceptibility of men's minds. As some of the most precious truths that nature contains lie hidden and in seeming obscurity, and when found they are gems of knowledge that illuminate the darkness of our understanding and enlighten the bleakness of our intellect; thus "he that seeketh shall find and to him that knocketh it shall be opened." "He that doeth truth cometh to the light." He who seeks not shall find not and so remains in the darkness of his ignorance; but he who seeks and practices truth, finds and uses that which brings light and wisdom to his previous condition of ignorance and misunderstanding. Within the past few decades the barriers of skepticism, bigotry and ignorance have been broken through and the truth of these hidden or occult realities have reached the understanding of a portion of mankind and men have become awakened to the possibilities that lie within themselves and to those which exist around and about them in the unseen forces of nature. That we are surrounded by a sea of vitalized force; and that we are separated from the great world of entities by only a thin veil that is occasionally raised, as intuitive persons can affirm by their own personal experiences, is a fact that sincere thinking investigators have realized and accepted. This practical world will not, however, accept as truth the experience of any one, but hold up preconceived and cherished materialistic ideas against that which is spiritual.

It is therefore necessary for every person to acquire his own occult experience, else he will forever remain a sceptic. Let us lay aside all narrow, selfish, dogmatic and bigoted thoughts and become analytical, that we may sift the wheat from the tares.

In the November issue of SUGGESTION I related my experience in seeking the truth of spiritual phenomena within my own home, and I have been discredited by one reader as a fabricator or a victim of

deception. It is hoped that those who relate their experiences through the columns of this magazine, do so truthfully, for as we are striving to help each other, what object could anyone have in stating that which he knew to be false? There would be nothing gained thereby to the contributor and no benefit derived by the readers.

Because a person has never had similar experiences is no reason that he should denounce the statements of another as fabrications. Merely because he can not understand how those occurrences could have taken place, does not prove that they did not occur.

I can not in a short article render this great subject justice, and to fully explain the results of all my investigations and all the reasons deducted therefrom, and why and how these mysterious occurrences are presented, would require several volumes of this magazine; therefore I can only give a smattering in the short space which is allotted to me here. I will, however, try to cover all the subjects of inquiry that my skeptical friend has given in his letter published in the December issue.

All phenomena of both the material and the spiritual spheres are the results of natural fixed laws, some of which are within our mortal comprehension—others not. Those from spiritual causes are still a mystery to people who have not penetrated deep enough into the obscurity of nature to correctly understand them. In order that a disembodied spirit may manifest by means of physical phenomena, he must come into relationship with material and use material means by which his desires can be executed; to do this it is necessary that some medial force be brought into action and therefore a source from which this force can be obtained must be found. All persons possess this vitalized force to a greater or less degree and its possession by an individual to an abnormally great degree constitutes such a person a medium. The development of mediumship depends upon the individual and his natural adaptation of organism and the natural forces possessed therein. There also exists a difference in the qualities of force which different organisms present as well as a difference in the degree of endurance possessed by different healthy individuals. The cultivation of this force, which we may term magnetic for want of a better name, is a spiritual process which gradually establishes within the organism of such a favorably adapted person the requisite amount and quality of mediumistic force that is necessary for the performance of those manifestations which seem so mysterious to the understanding of the skeptic, who always attempts to explain their cause by known laws of material nature and thereby fails. The length of time required to develop a required amount of medial force depends upon the degree of that force the person naturally possesses and his aptitude for developing. Some people could no more become developed mediums than some people could become college instructors, musical geniuses or skilled and talented artists, because they have not the mental faculties developed or a capacity for that development. There is a large percentage of people who possess this quality of mediumship but are themselves not aware of it, and even if they were, would not spend the necessary time to develop their latent forces. Those who will not believe the phenomena of spiritualism are likened to persons born blind and to whom light is an unknown reality so far as their indi-

vidual realization is concerned. Would it be wise for such persons who come into the world with this sense lacking, to deny the existence of this reality in nature?

I am asked what I have heard and learned in my communications with our invisible immortal friends. Having as I have before stated, established communication by means of a three years' course of development of mediumship in the person of my sister-in-law, I have had ample opportunities for studying these phenomena under all conditions, test and otherwise, within my home circle. I will present in a condensed form, some of the information spirits have imparted to me and which gives an explanation of their modus operandi as well as can be understood by our limited comprehension in this sphere of mortal existence. How does materialization take place? In the ether that permeates our atmosphere and all space beyond, is suspended detached atoms of matter; and until these atoms can be brought together and solidified, they are, of course, invisible to our optical perception. From the organism of the medium is drawn that force which is necessary for the attraction and unification of these atomical elements of matter. When sufficient force can be obtained from a person fully developed in these qualities, then enough material atoms can be drawn and held together—in either a solid, semi-solid or cloudy hazy mass—as to become visible to us. These atoms of matter can be retained in such visible form so long as that force lasts which holds them together; and when that force becomes exhausted, dematerialization ensues and the atoms scatter and become again invisible, and thus the form vanishes. It is this mass of material that is built up around the spirit body that we recognize as a spirit materialized, but in reality we do not see the spirit form at all; it is simply the material mass of atoms that he has surrounded himself with that we see. Thus it depends upon the development that a medium possesses and the knowledge of these laws of atomical association possessed by the manifesting spirit, together with the presence of proper atmospheric, magnetic and psychic harmonic conditions that permit these results to be given to us in any degree of perfection. Sometimes forms appear only partially materialized, some portions having a solid, tangible appearance, while other parts of the same form appear hazy and cloudlike. This is because there is not sufficient medial force for the creation of the material form, or from inharmonious conditions of magnetic and psychic counter forces which form a disturbing element. When the atoms are associated in a hazy form, it is then termed etherialization, and is seen as a thin, cloudlike figure. When the atoms are still more finely divided they are invisible except to those whose vision is keen and acute enough to perceive them. Thus is explained the phenomena of clairvoyant mediumship and to such a medium spirit forms are not visible except when they can associate around their beings enough material matter to be seen by the person so endowed.

For the production of voice, enough materialization must be present to produce sound vibrations of sufficient force upon the atmosphere as to be perceptible to our sense of hearing. Upon the perfection of the materialization depends the perfection of the voices and sounds uttered; therefore, some are feeble and indistinct while others are clear and strong. The handling of a pencil depends

much upon the same conditions for the production of spirit writing.

Why can not materialization occur in the light? It has occurred; did not Jesus appear to his disciples in the light and talk to them after his crucifixion, and did not the fingers of a man's hand appear, writing on the wall, at the feast of Belshazzar?

It is also seen occasionally in our own day. But a condition of darkness is more favorable for the reason that the vibrations of magnetic force drawn from the medium and sitters are much more feeble than the vibrations of light and consequently the stronger force disturbs or neutralizes the weaker one.

Hence unless there be present a superabundant amount of medial force, materialization can not take place in the light. This explains also why a dim light is used at materializing seances and why the forms can last but a few moments. I have seen these forms dissolve and disappear before my eyes without their retiring into the darkened cabinet and where no trap door apparatus existed. This occurred in my own house and was witnessed by others besides myself. In "dark circles" the sitters clasp hands for the purpose of causing an equalization of magnetic forces and also to convince the sitters, should touches from hands be felt, that no one in the circle was doing it as long as all hands were locked together.

What should happen should a light be suddenly thrown into the room while these occurrences were being produced? I have tested this in my own home investigations by switching on an incandescent light and I found all sitters sitting quiet, saw no tangible forms for the fact that the bright light instantly dissolved and scattered asunder the atoms composing them, and slates, trumpet, etc., which the moment before were suspended near the ceiling by these forces, have dropped. On one occasion in the presence of a skeptical friend, this test was performed to our satisfaction. Our medium sat with her hands tied securely behind her and to the back of the chair, then a sack made of mosquito netting was placed over her and the edges secured by means of strips of wood nailed to the floor. All articles of wearing apparel were taken from the room. The waist worn by the medium during the seance was a red one, and during the sitting, hands of different sizes and with sleeves of both black and white appeared, but none with red; yet it was found that no disturbance had taken place in the tying of the medium's hands, nor was a thread of the netting broken, showing that the medium remained in exactly the same position she had been placed in before the seance. I have sat with the medium in the absence of any other person, holding both her hands securely in mine and yet felt touches and slaps upon my head from tangible hands. Were those touches produced by the medium, when I held both her hands firmly so that she could not move either of them? In regard to rappings, I have observed them in the daytime coming on stove pipes, chairs, tables, dishes, walls, and doors, at points entirely out of reach of any person present at the time. I have heard them in my office when I was alone, coming upon my desk when I was not touching it, and in darkness I have heard loud distinct rappings in a room in which I was alone and at other times when all other persons were absent from home; I have asked questions and received the rapped replies of yes and no. These coming when I was entirely alone was unmistakable evidence to me

that they came from a force outside my own intelligence or being.

What is the significance of these raps and why are they given? They are usually the first phenomena a person receives when sitting for medial development and are given when no better mode of communicating is available; but when development has advanced and a more sensible means of communication is obtained, the rappings are not resorted to. Any number of raps can be established to signify "yes" and "no;" as long as it is understood that is all that is necessary. Communications can be obtained in the daytime by means of the trumpet, direct voice, slate writing or other means that require a certain amount of materialization to produce, providing a darkened box or cabinet is used in which to establish the necessary conditions I have explained.

My doubtful friend has also asked me if I ever knew of cases in which a supposed disembodied spirit was found to be an embodied one performing, and hundreds of people felt sure they were communicating with spirits and afterwards found they were not. Most certainly people have been deceived by unscrupulous fakirs, but because fraud is sometimes practiced, is that any reason that no genuine phenomena exists? I am giving my personal experiences, when I knew that no fraud was present. How did I know? Because the individual traits of disposition of the medium are so well known to me from an acquaintance of sixteen years, the past five of which she has been a member of my family. I know that trickery and deception are opposite to her nature, and by the tests I have mentioned and others I have made, I have become convinced that the phenomena do not originate with her. To accuse the other members of my family would be out of the question as all these results can be obtained without their presence. I am further convinced that the communications I have had were not her intelligence for the fact that the use and manner of language and grammatical expression are unlike her method of speaking, and they are all as different in those respects and in tones of voice as there are so many individualities.

I will say further, to corroborate the genuineness of the communications, that I have also been addressed in German, of which language I have a little speaking and understanding knowledge; but the medium can neither understand nor speak it. I have also heard her speak, asking a question, at the same time a direct voice was speaking and I heard distinctly her voice and that of the manifesting spirit at the same time and no other mortal person present.

My incredulous friend asks how others can obtain these results. I have said that all can not develop mediumship, but many can if they observe certain conditions and no one can tell until he tries. He may get results soon or it may take several years. There must be patience and regularity of sittings, also a selection of a few harmonious persons that can be relied upon in the establishment of the harmony that must prevail. Deception and dishonesty must be excluded and a rigid discipline of truthfulness be maintained. Select the kind of development desired, whether mental or physical, and stick to the one thing and do not desire to develop too many phases at once. Always sit with the same persons and never allow new sitters to enter the circle while sitting for development. For the psychological phenomena of trance, control, clairvoyance, clairaudience, psy-

chometry, etc., and the physical phenomena of table tipping and turning, circles in the light can be held, but for all other physical phenomena a state of darkness is essential. Everyone should become as passive as possible and send forth vibrations of thought that will be in harmony with results desired, thereby producing the proper psychic conditions. A person intensely skeptical in the circle at once produces a discordant condition that acts in direct antagonism to the possible chances of obtaining results. Unless harmony be complete no results can be expected; this is the reason developed mediums can not obtain results in the adverse presence of skeptics. I have occupied more space than I intended and will conclude by saying that for a person to make an accusation of dishonesty or deception against those whom he has never known or seen, merely because statements were made that the accuser did not understand, is in my opinion, a very imprudent, impertinent and unwise action. To defend truth leads one along a pathway strewn with rocks and thorns, and I expect to meet with such obstacles, but truth is ever victorious in the end.

CHAS. W. AUSTIN,
175 Michigan Ave. Detroit, Mich.

Whence These Forms?

IMPERIAL, CAL., Dec. 22. 1902.

EDITOR SUGGESTION:

You advise me in editorial comment on "Spiritualism or Fraud" in the December SUGGESTION to send fifty cents for "Spookland," which will show me how this kind of materialization is done so that I can duplicate it myself. The advice is well enough. Soon after witnessing the exhibition I anticipated your advice, however, and made that same investment but failed to find anything in the book which satisfied the conditions. In Mr. Henry's experience, as given in "Spookland," he lays bare a most palpable and gross imposition. But his method in the case I relate would have most utterly failed. He caught the child and found it to be the medium in disguise on her knees, impersonating a child form. Mrs. Crindle sat quietly in her chair while child forms and other forms appeared. Moreover, while she was on one side of the room two or more forms emerged from behind the curtains, advancing to and saluting members of the circle. Then again, while Mrs. Crindle was behind the curtain one distinct form, built up behind the circle in the open room, passed to front of sitters, saluted one of them and passed on behind the curtain. The theory of an optical illusion will not account for it. Optical illusions do not talk, neither do they shake hands. On the theory that in some way or somehow it was the medium making the impersonations, how could she be on the floor herself while two personations are performing at the same time?

FRANK P. BLAKE, M. D.

[Was the apartment in which this seance was given selected by the medium herself? Mrs. Mellon deceived the closest investigators in England for years until Mr. Henry made the exposure.—Ed.]

They might not need me—
Yet they might—
I'll let my heart be
Just in sight.

A smile so small
As mine, might be
Precisely their
Necessity.

—*Emily Dickinson.*

Queries and Answers.

PLEASE NOTE.

The editor will endeavor to answer all queries as satisfactorily and fully as possible. However, as the majority of the readers of SUGGESTION are in possession of this mail course on Suggestive Therapeutics and Hypnotism, frequent reference will probably be made to certain pages of the course in the event that a detailed answer to the query may be found there. All queries will be considered as much as possible, so that there may be sufficient room each issue for the numerous interesting inquiries arising from time to time in this department. The editor does not wish to monopolize this whole department and will be pleased to hear from any reader who can furnish further and better information. It is desirable that those who seek information report the results, whether good or bad. When writing anything concerning a query please give the number attached to it.

Query 59. Absent Treatment for Nasal Polypus.

EDITOR SUGGESTION:

I enjoy reading SUGGESTION and believe a good many cures are made through suggestive therapeutics. Some of your writers claim marvelous cures through absent treatment, but I have never received any benefit from it. I am suffering from an obstruction in my nose that I should like some kind-hearted philanthropist to try his skill on, as I am a poor man with a large family and am not able to pay for more treatment. I have not been able to smell anything for about ten years, and with every change of weather the nasal obstruction comes down so that I can see it. It is reddish-gray in color and glossy, and feels like rubber. If you or your correspondents could cure me, or even benefit me, they would have my everlasting thanks.

Kansas. J. H.

I ask my readers to picture this man with a large family and small income inclosing his $5 or $10 in a letter to someone who has promised to give him absent treatment for a physical trouble that absent treatment or suggestion, per se, could not relieve in a century. Imagine this remittance followed for several months by other similar remittances in the vain hope that benefit might eventually come.

Then imagine the "absent healer" off on a six weeks' fishing trip or in his private car on a tour through Mexico, paying the expenses of his trip from revenue received in the letters of this poor victim and others, like him, in search of health on the absent treatment plan.

Imagine such victims "going into the silence" or preparing themselves for treatment at a certain hour each day, in obedience to the "stock" letter sent out by the healer's stenographers advising them that the healer is sending his best thought for a month, at the end of which time another remittance must be forthcoming if the healer is to think in their direction.

Imagine these letters being filed away by salaried clerks and the only word sent to the healer each day concerning his "patients" being in the form of a telegram—"Receipts today eleven hundred and sixty dollars."

Great graft, eh! Does it make your blood boil? Or does it make you feel like sixteen cents if you, yourself have taken absent treatment?

I am aware that many who read this will say "But I have been cured by ab-

sent treatment;" or "Mrs. Easy Mark has been cured by absent treatment." I do not question these cures. I know thousands of patients have been cured *after remitting for absent treatment.* We hear about these cures but we do not hear of the thousands who, like my correspondent, have not received the least benefit, either because their troubles required treatment other than suggestion, or because the conditions under which they live are too unfavorable to be overcome by anything else but properly directed suggestion, personally applied.

Note that I said *the benefit derived from absent treatment, when it occurs, follows the remittance of money to the healer.* The moment at which the money is mailed is the important moment, for from that time the patient's thoughts are on the results to be brought about. Then, when he receives a letter acknowledging his remittance and telling him he will have the healer's "best thought" at a certain hour, the effect of the auto-suggestion is increased; and other conditions being favorable, the expected results will follow—even if the healer never sees the letter accompanying the remittance.

"But," someone will say, "these cures would never have been made had the patients not taken absent treatment—they have probably tried medical treatment for years before resorting to absent treatment." That the point is well taken, I admit; but the same beneficial results would have followed if the patient had been told the force that was called into play was auto-suggestion—a force residing within themselves—and had been instructed how to employ this force for themselves and to follow the instructions for correct living sent with the stock letter acknowledging remittances.

It is an awful thing for a man to feel that his health depends upon the thought of a healer a thousand miles away, whom he has never seen. He then has but one step to take in order to believe that when remittances cease and the "best thoughts" of the healer are withheld, that his health may decline again. It is easy for a person who believes in absent treatment to fancy that when the healer is short of funds he has merely to send out his "worst thought" to make his patients sick enough to clamor for further treatment at so much "per." Funny, but logical, is it not? Did you ever think of it?

I know our physicians as a body have been slow to adopt suggestive-therapeutics, but gradually and surely they are arousing to the fact that they must influence their patients' minds in order to obtain the best results in every case. When physicians as a body do study suggestive-therapeutics we shall have a better, stronger, healthier race of people; the absent healer will be conspicuous by his absence; the physicians' medical training will enable them to discriminate between cases that require suggestive treatment alone and those that require surgical skill—and they will certainly not attempt to treat nasal polypus by absent mental treatment.

Here is the personal letter I sent to my correspondent:

MR. J. H., S——, Kans.:

Replying to your letter of the 18th, will say that I shall be glad to publish your letter, with some comments, in SUGGESTION. It is no wonder absent treatment did not benefit you, but it goes to show the absurdity of so-called absent treatment.

Undoubtedly, you are suffering from nasal polypus, and my advice to you is to go at once to some good surgeon or to some good nose and throat specialist and have him remove

the growth. The operation is not difficult, and you will be completely relieved in short order. If there are any medical clinics in your city, you can probably have the obstruction removed free of charge.

HERBERT A. PARKYN.

I want my correspondent to let me know what he did and what the result has been. ED.]

Query 60. Newspaper Phenomena.

EDITOR SUGGESTION:

As I am a graduate of your school, and also a regular reader of SUGGESTION, and am greatly interested in the subjects discussed therein, I now wish to interest you. Please give an explanation, in next issue, as to how the notification related in inclosed clipping was done. Was it by the departed spirit of the brother, or was it in the mind of the sick lady, her intense desire and belief, presenting the astral form of the brother to her view, or how? Republish it, with your explanation, and I am sure it will be welcomed by all readers, as we have faith in your unbiased fairness in giving it correctly, if it can be done by any one. Success to you. Very truly and sincerely, I am, A. M. Eidson, M. D.

RECONCILED BY THE DEAD.

A Family Breach, Which Had Existed for Many Years, Healed.

Nearly eighteen years ago, Mr. Hartfeldt, a wealthy country merchant in the western part of Michigan, died, leaving his estate to be divided between his two daughters and the children of a son, who was dead, says a writer in the Philadelphia Times. The husband of one of the daughters, Mr. Leach, was appointed executor of the estate and served in this capacity, but when the property was divided the other daughter declared that she had been defrauded of her rightful portion. She could furnish no proof, however, and having an aversion to carrying the thing into court, dropped the matter, but never forgave her sister and her sister's husband. She moved to Corunna and for years had heard nothing from her relatives, and married a Mr. Franklin without announcing her intention to them, so that they were ignorant of her new name, and her children have known nothing of her former home or friends. Mrs. Franklin was therefore amazed when a week or two since her eldest daughter, Mildred, came in about dusk and asked her what had become of the strange gentleman who had just entered the house. Mrs. Franklin had seen nothing of any visitor, but, on her daughter insisting that a man had gone in at the street door just before she herself had come in, she made inquiries among the servants. No one had seen anyone except members of the household, but the girl still insisted that she had seen the man distinctly, though she had not been able to catch a sight of his face. The subject remained a mystery and had nearly passed from the minds of the household, when a few days after the girl came to her mother, saying she had again seen the man who had spoken to her on the pavement before the house. He had given her this message: "Tell my sister Kate that Mary is going to die and that it is her parents' will and mine that they be reconciled." He mentioned the girl's aunt by name, a name she had never heard before.

Mrs. Franklin, after her daughter had described the man and she had recognized certain characteristics of her long dead brother, was much agitated by the occurrence, but being skeptical in regard to all spiritual matters, made no move to communicate with her family, fearing that she would be laughed at for believing so strange a message, and, deterred by pride, several days passed before she heard anything further in regard to it, but different persons, members of her household and visitors, reported to her that some unknown man was always about the house. Some saw him walking in the twilight in the street before the house, the servants met him gliding softly through the halls, and passing into this room or that, only to have vanished completely when the apartment was searched. At last, the youngest child, a little boy of six or seven, came running to her one morning with the story that he had been awakened the night before by a man who was standing by his bed and who had told him to tell his mother that "Aunt Mary was dying and wanted to see her." Mrs. Franklin yielded then and took the first train for her old home,

where she found that her sister was indeed dying. A reconciliation followed, which both sisters believed had been brought about by a brother dead over twenty years. The sick woman said that all during her illness she had been thinking how grieved their parents and brothers would be even in heaven to know that she died unreconciled to her only sister, and had had a dream in which her brother had said to her to leave it to him and he would bring Kate home again to see her once more.

[I do not pretend to be able to explain all phenomena presented to me, especially phenomena gleaned from newspaper clippings. A newspaper article is generally written from hearsay, and newspaper writers almost invariably draw on their fund of imagination to make their articles attractive, logical or mysterious.

If the addresses of the persons mentioned in this clipping had been given, I would have written *directly to them* for a statement of the facts that have probably been exaggerated before reaching the columns of the Philadelphia paper. If these persons are known to any of my readers, I shall be glad to have them investigate the matter and send me the results of their investigation for publication. Of course the average spiritualist will not question the genuineness of the story as related and will credit the phenomenon to the work of departed spirits. But granted the story as told in the clipping is true in every particular, Dr. Hudson, in his wonderful book, "The Law of Psychic Phenomena," has accounted for such phenomena as this on grounds infinitely more reasonable than the explanation given by the spiritualists.

I do not doubt that similar phenomena have occurred; there is a mass of ancient and modern human testimony, corroborative of similar phenomena, that cannot be lightly thrust aside. But there is no reason why we should not have the "first hand" facts and corroborative evidence of psychic phenomena occurring in the United States today, instead of depending on newspaper articles written from hearsay evidence.

Let every reader of this magazine follow up the report of any psychic phenomenon occurring in his neighborhood and ascertain the bottom facts for this magazine. We have many readers in India from whom, if accounts received on this side of the water about the marvels worked by their native adepts or Mahatmas are true, we should have many interesting reports for publication. Indian subscribers will please take notice.

Where are the reports of readers that have tested the "blindfold mind readers" according to my instructions? There are a score of these mind readers touring the country and I should certainly have a report from someone at an early date. ED.]

Activity properly directed and a mind concentrated upon the work before us will keep up our spirits in good cheer and the body well. We should be thankful for all the work that comes to us. But we are also to remember that a body only partly kept in motion and that motion constant and in one direction will suffer. We need a change. The mind and body must be exercised in different directions to insure perfect health and a happy, contented mind.—*The Sun-Worshiper.*

The devil tempts the busy man, but the idle man tempts the devil.—*Turkish Proverb.*

SMILES.

This column is for everybody in search of health, beauty, business success or any other good thing. It's a treatment for dyspepsia, sore eyes, headache, heartache and bunions—or whatever you've got that you don't want; and if you're already strong and handsome, good-tempered and flourishing, it will help you stay that way. So come right in, all of you, and we'll take a smile together. Just laugh, now, everybody! If you don't see anything to laugh at, laugh any way! That sour-faced man in the corner back there—just see him begin to grin—he can't help it; and that fat boy, somebody catch him or he'll roll off his chair! Now the corners of everybody's mouth are curving upward, and there's a genial and pervasive atmosphere of high good humor. We're ready to go on with the meeting.

You remember the promise made last month to share with you some of our most diverting and entertaining communications. This is a fine time for the exchange of confidences and sympathy, and if you won't mention it to anybody, I'll tell you—well, really, if you knew all the woes an editor has to stand! It's something awful, perfectly dreadful, don't you know. Just look at these letters. Read and ponder, friends, and if you ever think of becoming an editor, ponder twice. Here's the way he "catches it:"

Dr. Parkin—Psycological
School—Chicago, Ill.

Dear Dr.: I have long delayed writing you, & now after so long silent I write you. Well Dr. you must allow me to exercise my critical powers a little, And that too upon the Name of you school. Over which you have the honor of presiding. And also what is taught at the said Institution, Well now Dr, In the firs place let us try to learn what you mean to be understood by the The School of Psychology You say in your booklet. The Chicago School of Psychology On page 5, Psychology, means briefly science of the mind; A knowledge of Internal power, & How to apply it to the "Science," of the phyical Ills of the Body— But right here my critical privilege steps in, & says, That Definition is a leetle too far fetched Let us see Webster about it

Psy-chic-al, Pertaining, To Psychology— And Psy-cho-log-ic) Pertains to a tretise & Psy-cho-log-ic-al) on the Soul, Or the science of mans spiritual nature— Then Psy-chol-o-gist. One versed in the Nature & Properties of the Soul— Next we have Psy-cho-log-ic-al-ly— Pertaining to Psychology— Now come Psy-chol-o-gy— pronounced (se-kol-o-ge— From the Greek words, psyche Soul, & logos discourse & psyche Soul. Hence Propperly A Discourse on the subject of the human Soul. Now how you can get a remedy for the ills of of the body. Out of psychology I must admit is more than I can see in it In conclusion let me define the soul as done by God himself God said the soul was made of dust. Listen and God made man of the dust of the ground and breathed into his nostrels the breath of life & man become a living soul—

Yes the verrysame lump that was made of dirt was just what Godalmighty said was a living soul when life entered the lungs through the nostres Man of Dirt Dead, But man of both Dirt & Air alive (living soul made of dirt & air) Now Dr parkin pleas send me A copy of Suggestive Therepertics because i kritik a little don kik m cleen a wa where i kant pik no mour fus with yer definishins.

R. W. M.

Now, what have we done? Here's the dictionary drawn on us and a whole shower of Greek roots and Latin derivatives descending on our devoted head. Wait till we get the dust clawed out of our eyes a little please, mister, and we'll apologize and explain. First place, we're

just real glad you're such a happy combination of "dirt and air" as to be able to make so forceful a "kik." Second place, we didn't mean anything felonious, you know, when we adopted our name, and we wouldn't hurt Webster's feelings for the world. As to how to get "a remedy for the ills of the body out of psychology,"—why, man alive, that's our business, you see—the very secret of our success. Come and join the next class at the School of Psychology and we'll tell you all about it.

Did you ever rest in the shade of some old colonial churchyard, and read the inscriptions on the mossy stones beneath which somebody's bones have lain a century or more? If you have, you remember how in pathos quaint is set forth a long list of the virtues of the departed:

"HERE LYE YE BONES
OF TIMOTHY JONES.

HE WAS A MUCH RESPEKTED TALLOW-CHANDLER AND BELONGED TO ONE OF YE FIRST FAMILIES. HE WAS A FINE PERFORMER ON YE SPINET AND HARPSICHORD AND WAS YE MASTER HAND AT RAISING STEARS IN ALL KING'S COUNTY."

I haven't a copy of such an epitaph, and that is the best I can do from memory. But not since a sunny June day of 18—, when I read just such inscriptions as that, have I seen so comprehensive a setting forth of shining accomplishments as is given on a letter-head that lies before me now. It's when he has a new letter-head to get up, anyway, that a man wrestles with his English, and writes and plans and writes and plans some more, and criticises and thinks things he wouldn't say, and says things he wouldn't print, and loses sleep and then does it all over again, before he evolves just the exact form and style of that letter-head. It follows logically that the more numerous and varied and striking a man's pursuits become the harder the work of getting up a letter-head for his correspondence. The one that holds my eye just now bids fair to cost me as much effort to comprehend as it did the originator thereof to prepare. Barring the name, 'tis thus:

CONSULTATION FREE. PHONE 6901
DR. DASHFIELD BLANK,
COMBINES THE PRACTICE OF
MAGNETIC, MASSAGE, MENTAL OSTEOLOGY
AND
SUGGESTIVE THERAPEUTIC.
ALL KINDS OF FEVERS A SPECIALTY.

Osteology—that's about the bones; so he fixes bones. Eureka! But *mental* osteology—must fix 'em in his mind. Wait, though. What has "massage" got to do with it? And then the whole thing, whatever it is, is "magnetic," and more than that, it's to be combined with "Suggestive Therapeutic"! Help, somebody, please, I'm beyond my depth, and the "fevers" are yet to come. "All kinds of fevers a specialty." Now no matter what kind of fever you want, gentle reader, you can be supplied. There are the cheerful scarlet and yellow ones; and there's that old favorite, the ancient variety known as the

"Fever to lurk,
Appetite to eat and none to work,"

and then there's the famous spring fever that would be in season soon. Take your choice, and if you'd like more than one kind you could doubtless get a suitable reduction in rate. M. F.

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EDITORIAL.

When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

Have you sent in your renewal for SUGGESTION for 1903?

How many of your friends have you persuaded to subscribe for SUGGESTION for the year 1903?

I am anxious to get into closer touch with every reader of this magazine. I want more of a "family feeling" to prevail among my subscribers. I have endeavored to let them feel my opinions, my principles, my policy and my personality in this column. I have endeavored to be impartial and honest in my criticisms and have thrown open the magazine for expressions of opinion from my readers.

In preparing my contributions for the several columns of this magazine I have endeavored to write exactly as I would speak to each one of you if I could have the pleasure of addressing you personally. I am interested in you individually and collectively, and I want you all to be interested in me and my chosen field of pleasure—I was about to write "chosen field of labor" but I changed the expression, for I believe we should carefully select the field for our life's work, and having made the choice, we should consider our work a pleasure.

Bringing health and happiness to the physically sick and the mentally tortured is indeed a work of pleasure for me and although my hours have been long and I have had only a few days vacation in seven years, I shall return from my few weeks' pleasure trip of inspection in Mexico and take up again my chosen work with increased energy and renewed pleasure.

When I tell you, through this column, that I want you to do a certain thing in order that I may share my pleasure with you, I should like to know that you take me at my word and follow my suggestion —not that I would have you follow me blindly like hypnotic somnambules, but because you believe in me and have confidence in my sincerity.

Have you ever noticed that I have never published the advertisement of long strings of valueless books in this magazine and that I have given my editorial endorsement to very few books or other things.

I shall continue this conservative policy, but when I do recommend a thing I want you to follow my lead. I advised you to send for Southworth's "True Metaphysical Science" and told you you could return it if you were not satisfied. Result—you sent for several thousand copies; *not one copy was returned;* and I received scores of letters testifying to its merits and many subscribers ordered a dozen copies. I advised you to send for my mail course on the same terms and over 5,000 copies have been sold at $5.00 each and not a single copy has been returned. I advised you to buy Motzorongo stock and to date over $100,000 worth of this stock is held by readers of SUGGESTION and more of you are sending for it every day. Result—I don't believe one of you would sell your holdings for $50 a share to-day, if you could not purchase more at the present price, $10 per share.

But I am disappointed that you did not send for more copies of Riddell's "Child Culture." I told you you would enjoy it, but to date less than three dozen copies have been mailed from this office —the loss is yours, not mine.

Last month I advised you to send to Prof. I. N. Vail, Pasadena, Cal., for a list of his publications, and advised you to purchase his pamphlets and his book,

"The Waters Above the Firmament." I also requested you to send me your promise to subscribe for Prof. Vail's "The Annular World," if he would begin to publish it again. How many of you have written to Prof. Vail at Pasadena I cannot say, but I do know that very few of you have sent me your promise to subscribe for his magazine if he starts it again. Here again it is your loss; not mine. I am reading and enjoying everything Prof. Vail writes and I want to pass it along to you—simply because I want to encourage the "family feeling." I want you to enjoy what I enjoy, I want your help and I shall endeavor to assist you. We have a great field before us in our investigation of psychic phenomena and the practical application of suggestive therapeutics, but in order to present a strong front we must come closer together. Everyone must realize that a marvelous, irresistible psychic power is at work when thousands of men are working shoulder to shoulder in a common interest and with the same line of thought in the mind of each.

Let us come closer together then. Let us work together for a common cause. Let me feel that I can call upon any one of you at any time to carry on an investigation in your section of the country in the interest of truth. Let me have your views, opinions, criticisms and experiences in order that I may pass them along to every other member of "THE FAMILY"—and don't forget to bring other members into the family.

You may read many magazines mechanically every month with only the passing attention you give your daily paper, but I want your interest in SUGGESTION to be different. I want you to be interested in "The Family." I want you to get to know one another through contributions and exchanges of opinion. I want you to feel, when this magazine comes to you, that you are welcoming a close personal friend.

I want you to know that when this reaches you I shall be in Mexico visiting the Motzorongo plantation and that I shall return in time to accompany those of you who join the excursion leaving Chicago for Motzorongo on March 17th. I want to feel that you will be interested in the letter I shall write from Motzorongo, describing my trip and the plantation and which I hope will be received in Chicago in time to be published in this number of SUGGESTION. If it does not reach the printer in time for publication in this number it will certainly appear in the April issue.

Meanwhile, get your friends to join THE FAMILY; look into Prof. Vail's theories; put some of the travelling mind readers to the test; wish me bon voyage and secure all the Motzorongo stock you can while there is stock to be had.

ED.]

Dr. Parkyn's letters since reaching Mexico are filled with good things about his vacation, the advantages of that fertile region, and especially the beauties of far-and-fair-famed Motzorongo. His promised letter to SUGGESTION came as the magazine is going to press and will be enjoyed by our readers. M. F.

MOTZORONGO, MEXICO, Feb. 17, 1903.

MY DEAR READERS:

I arrived here last Tuesday after the most interesting trip of my life and have spent several days examining the Motzorongo property in which the sugar mill, general store, large plantation house, rail-

way station, coffee fields and sugar cane fields are situated. Motzorongo proper is a narrow valley ten miles long, containing over 6,500 acres of the most fertile land I have ever seen. It is bounded on each side by high mountains covered with timber. The Vera Cruz & Pacific Railway runs through the center of this tract for ten miles. Before entering Motzorongo, for three miles we passed through another of our properties, El Presidio. This contains nearly as much fine land as Motzorongo, which it adjoins on the north end of the valley. The Motzorongo Co.'s land ends on the east at the top of the mountains; but in climbing the mountains on the west side of the valley, 115,000 acres more of the Motzorongo Co.'s property can be seen. These properties are called Ranchos Ojos De Agua, Cuchilla De Ojo De Agua, El Porvenir and El Paraiso. These tracts are covered with dense forests of timber, excepting here and there where a few acres have been cleared for corn by the natives living on the property. The entire region is plentifully supplied with water. As I write I can hear the rapids of the Motzorongo river, which flows through the whole length of the valley, passing directly beside the sugar mill. This is situated one hundred and fifty yards away from the plantation house, on the wide piazza of which I am writing this letter.

Although this is the winter season here, everything is filled with life—everything is green. The growth of vegetation of all kinds is marvellous. All our crops are in excellent condition and although I have seen only the 6,500 acres of Motzorongo at present writing, I am frank to say that, even leaving out of consideration the 158,000 acres of other valuable land owned by this company, the Motzorongo proposition has exceeded my wildest expectations. We could pay enormous dividends from the Motzorongo property alone. But next week I am to visit the Josephinas property of 40,000 acres. This requires a ride of fourteen miles on horseback, but everyone that has visited it says it is the most valuable piece of property, taken all in all, to be found in Mexico. It is bounded on three sides by large rivers and has many smaller streams running through it. It is nearly all valley land and a great part of it has been cleared. There are over 1,500 Indians living on the property; they have two villages and in renting from the Motzorongo Co. the property on which their houses are built, they agree to devote labor to cultivating the plantation when their services are required. It is the intention of the company to turn Josephinas into a huge pasture for cattle. The cattle can be bought at a very low figure, fattened on this fine grazing ground and sold at a great profit. With the railway at our door we can put cattle on the cars and have them on board ship at Vera Cruz in five hours. It is believed we can double money invested in this way every six months.

All the labor the company will ever require is near at hand. The plantation is situated on the railway, so close to several large cities that we have no difficulty in securing all the laborers we desire. Forty families of new settlers took up their abode on Motzorongo a few weeks ago and hundreds more are ready and willing to come the moment we require them. The majority of the laborers employed at present have their own houses on the plantation, but two very large houses are now being erected in anticipation of the large number of

extra laborers that will be required shortly, as the acreage under cultivation increases and the sugar mill begins operations. The pay roll has averaged over one hundred and fifty men for the last six months but this number will soon be greatly increased.

General Pacheco is said to have spent over $2,000,000 in improving this property, and when one visits the different buildings, such as the remi plant, saw mill, electric light plant, sugar mill, store, thirty-room plantation house, etc., it is not hard to believe that every cent of this amount was expended. There is a high tower on the store building, and the clock in the tower can be heard all over the plantation (Motzorongo proper) when it strikes. It strikes the quarter hour, half hour, three-quarter hour and hour; repeating the hour stroke twice—two minutes intervening between the first and second striking of the chimes. The bells in this tower are said to have cost General Pacheco $3,000 in Mexican money.

As we entered the Motzorongo property on the Vera Cruz & Pacific train we passed through our sugar cane fields for several miles. It was by far the finest cane we had seen on our trip through Mexico and it excited great interest among the other passengers, many of whom were going to visit other plantations farther down the line. I was delighted at the flattering comments passed on our cane and took great pride in saying, "Yes, this is *our* cane. I have come three thousand miles to see it."

Yesterday morning a party of eight, consisting of our plantation manager's wife, daughter and sister, my father and mother, my wife and myself and Mr. O. E. Symons, of Webster City, Ia. (a stockholder in the company who came down to investigate the proposition with a view to doubling his original investment), took a ride through the sugar cane field in the private coach owned by the company for the purpose of taking visitors to the cane fields. The Vera Cruz Railway, which is "broad guage," bisects our property for thirteen miles, but the Motzorongo Co. owns over twenty miles of narrow gauge portable railway; and besides the observation coach in which we traveled, there are over a score of small steel freight cars for bringing the sugar cane and other products from the fields to the mill and store houses. Mules are the motive power for the narrow gauge railway, but we made good time to the cane fields. The railway runs through the sugar cane fields in many directions and when the cane is ready to bring to the mill this narrow gauge track will be one of the busiest railways in America.

I cannot imagine any crop in finer condition than we found our cane. It has been well cared for, and has paid for the care given to it, for, although the cane planted since we secured possession of the property is only eight months old, this eight months' old cane averages over twelve feet in height, while a great many stalks fully fifteen feet high could be seen. In all there are over 430 acres of sugar cane from three to eight months old, and the land is being cleared and plowed rapidly for planting to cane during the rainy season, which sets in about June 1st. So that by August 1st of this year we shall have over one thousand acres planted to sugar cane.

I secured several pictures of the sugar cane, but the camera cannot show the quality of the soil in which this cane

is growing. It is a rich chocolate colored loam—the richest soil I have seen anywhere.

On the way to the cane fields our car ran through some of the coffee fields and the grazing grounds of our present herd of cattle, which numbers nearly 200 head, including many fine thoroughbred calves. I left the car long enough to obtain several snap shots of these cattle, which look as fine as any to be found on the face of the globe. After our visit to the cane fields we were taken to the cacao groves where we picked many of the cacao pods, from the seeds of which chocolate is made. There are over 40,000 cacao trees in the grove. It is curious to see how the pods grow directly out of the trunk of the tree, exactly like a fungus—not on the ends of branches like apples or oranges. They are oval in shape and about as long as a large sized cucumber, but twice as thick through the center. Each pod contains about fifty seeds as large as a pecan nut.

After visiting the cacao grove we ate lunch in a beautiful rustic spot at the source of the Motzorongo River, where, clear as crystal, it flows out from the base of the mountain to traverse the whole length of the Motzorongo valley, only to lose itself again in the mountains—probably finding some subterranean outlet to the ocean.

Eight natives (peons) were detailed to attend us on our excursion and when we arrived at the base of the mountain from which the river flows, we found the natives had run ahead of us after we left the cars in the cacao grove, and with their machetes had cleared a beautiful little grotto for our picnic party in the dense jungle at the very source of the Motzorongo River. A more picturesque scene could not be imagined.

We returned in the coach to the plantation house, reaching home about four o'clock in the afternoon, having stopped on our return journey to pick some coffee in the coffee fields. There are over 200,000 fine, full-bearing coffee trees—eight years old—and over 1,500,000 young trees in the nursery in the coffee grounds. Thus ended one of the most interesting days of my life.

There are many rubber trees on the plantation and an excellent nursery a short distance from the main buildings. I have tapped a number of these trees. There are also a large number of trees from which the chicle used in chewing gum is derived. On Saturday Mr. Symons and I walked over to this grove, tapped several of the trees, stirred up the milk obtained, and in a few minutes had secured a good quantity of the original chewing gum—pure chicle.

From where I write I can see the mechanics busy getting the sugar mill ready for grinding the sugar cane. The mill is an immense stone structure and will be in operation when the March excursionists arrive if some of the oldest sugar cane will stand milling by that time. I have secured specimens of cacao, sugar cane, coffee, rubber and chicle to exhibit at the office in Chicago and I hope you will call to see them at 208 Reaper Block.

There are also fields of corn, bananas, and pineapples, and a lemon and orange orchard. I have picked some of the lemons and oranges and find them fine in quality. Within a stone's throw of where I am sitting are Mangoes, Zapotes, Papayas, Chirimoyas, Mameys, etc., all fine fruit, the most of which will be ripe in a few weeks.

Two of the greatest advantages Mot-

zorongo has over nearly all other plantations are its water supply and its railway facilities. The rainfall in the valley averages 115 inches a year and a failure in crops has never been known; besides the river is here for the cattle and for irrigating, if it were ever necessary. Two passenger trains and several freight trains pass within fifty yards of my writing desk, daily, and the railway has a large siding here. We receive two mails a day every day in the week, and have express and telegraph offices on the property.

I will write another letter after my week's visit to Josephinas. It will appear in the April number of SUGGESTION. On our way to Josephinas we pass through the La Luisa Plantation, and if any of my readers are interested in La Luisa I shall be glad to give them a report of the condition of affairs there if they will write to me personally after I return to Chicago.

The excursion to the plantation leaves March 17th, and I shall return to Chicago in time to accompany the excursionists to Mexico. My visit here has increased my confidence and enthusiasm in the Motzorongo proposition several hundred percent, and I am sure that everyone who visits the property is bound to feel as I feel; consequently I would urge every one interested in the company to visit the property personally. I knew we had a fine investment, but I was not prepared for the pleasant surprise in store for me on my arrival. Although I may have appeared very optimistic at times, I must say in all candor that I had underrated this marvellous estate—the finest in all Mexico. I have urged you all to come into the company while there is stock for sale and after visiting the property I feel more anxious than ever for the majority of this stock to be held by readers of this magazine; so again I urge you, one and all, to take all the stock you can in the Motzorongo Co.—the best, largest, safest and only ground floor agricultural proposition in Mexico offered to investors residing in the United States.

I have secured several hundred photographs, and while I shall issue a short printed description of my trip, which will contain a few of the best photos, still anyone who would like to see the balance of the pictures can do so by calling at the Motzorongo office, 208 Reaper Block, Chicago, Ill.

The first of April should see $200,000 worth of this stock in the hands of the readers of SUGGESTION. Some of you are large stockholders, but every little counts and if each of you would take even a little stock and bring in your friends, this plantation will soon be known as SUGGESTION'S plantation.

I should like to tell you about the marvellous beauty of the scenery of many parts of our trip, and give you a description of the natives of Mexico and their curious modes of living, but these subjects have been touched upon so often by special writers of travel in Mexico that I have confined my report, for the present, to the thing in which many of you are vitally interested, *i. e.*, The Motzorongo Proposition.

Yours cordially,

HERBERT A. PARKYN.

P. S.—I found my father and mother in excellent health and spirits; They will probably remain here until the excursion arrives. I want every reader who will make the trip March 17th, to write to me at once, so reservations can be made. It is necessary to know in advance the number to be accommodated at the plantation. Address 4020 Drexel Boul., Chicago, Ill. H. A. P.

SUGGESTION

"Man's whole education is the result of Suggestion."

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TREATMENT FOR INSOMNIA.

HERBERT A. PARKYN, M. D.
Medical Superintendent of the Chicago School of Psychology, 4020 Drexel Boulevard, Chicago.

To treat any disease intelligently or to regulate any disordered function of the body, it is necessary that one should thoroughly understand the conditions and phenomena found in the healthy human being. Therefore, before attempting to diagnose or treat the "insomnia habit," it would be advisable to give a few moments' study to the phenomena of natural sleep.

Each part of the body which is the seat of active change requires a period of rest. The alternation of work and rest is a necessary condition of their maintenance and of the healthy performance of their functions. These periods of alternation differ much in duration in different cases. In the case of the heart, the periods of rest and work each occupy about half a second; the muscles of respiration require on an average four or five times that period of rest. Although during active exertion of the voluntary muscles, periods of rest are taken very frequently, still, the expenditure being far in excess of the repair, it is necessary that a number of hours should be spent in rest; although the perfect rhythm as to time is not an essential, as in the case of the muscles of circulation and respiration.

It is self-evident that short conditions of consciousness and unconsciousness would be impossible in the case of the brain, so that rest to the brain must occur at longer intervals, and should be proportionately long to the periods of activity. This condition of rest to the brain is known to us as sleep; and the phenomenon is a perfect example of what occurs at varying intervals in every working portion of our bodies.

Sleep, then, may be said to be a normal condition of the body, occurring periodically, in which there is a greater or lesser degree of unconsciousness, due to inactivity of the nervous system, and more especially of the brain and spinal cord. It may be regarded as the condition of rest of the nervous system, during which there is renewal of the energy that has been expended in the hours of wakefulness. As a rule a man requires seven or eight hours' sleep, while a boy of fifteen should have nine or ten hours. A child five or six years old should spend half of the twenty-four hours of each day in sleeping. In order that the brain may not, at any time, be overworked, it is advisable to sleep at regular intervals.

The amount of blood supplied to any part of the healthy human body is regulated by the activity of that part. This is a wise provision of nature and in no or-

gan of the body do we see this law exemplified better than in the brain. The more active the mind—the greater is the quantity of blood supplied to the brain. The converse is also true, for, in the same degree in which the blood leaves the brain is the activity of the mind decreased; so that during the interval preceding death from hemorrhage, one passes through a variety of mental conditions, commencing with slight dizziness or drowsiness and ending in coma.

During sleep blood is required by the brain for nutrition only, and any increase above the demands of nutrition would not only be useless, but positively a detriment, by keeping the brain cells in a state of activity when they should be at rest.

All animals, including man, become drowsy after eating a hearty meal, owing to the activity of the stomach during digestion, which necessitates an increase of the blood supply to that organ at the expense of other parts. Through the force of gravity, one of the first places drawn upon for blood is the head; the conscious mind becomes inactive, and there is a corresponding diminution in the quantity of blood supplied to the head.

The treatment of insomnia resolves itself into a search for the cause. It is the chief object of this article to point out that there is such a thing as the "insomnia habit," and to give a line of treatment which may successfully overcome this heretofore obstinate condition.

Before a case can be diagnosed as one of "insomnia habit" it is necessary to be certain that no pain or cerebral lesion exists, that the functions of nutrition and elimination are in perfect order, and that every apparent cause is removed. Should pain be present, the sleeplessness will generally be found to disappear with the relief of that condition. Too much attention cannot be given to the search for functional troubles. The insomnia of the nervous prostrate and other poorly nourished individuals has been found to disappear as soon as nutrition was sufficiently established. As a rule where there is poor nutrition there is poor elimination, and the waste products of the body, if retained, will often act as cerebral stimulants. Apparently healthy individuals often suffer from imperfect elimination, and many cases of insomnia have been relieved in this class of individuals the moment the waste products have found free exit.

Mental conditions, such as worry or grief, are frequently active causes of sleeplessness, for, by keeping the cells of the brain in action, too much blood is retained in the head to permit of sound sleep.

It has been said that we are all creatures of habit; but the only means by which a habit is formed is repetition. If day by day we go to bed or arise at certain hours, we soon begin to feel drowsy at the proper time every evening and will awake within a few minutes of the regular hour every morning, no alarm clock being necessary.

Habits of diet are formed in this way, and so, also, is the "insomnia habit." Careful inquiry of sufferers from the latter trouble will in almost every instance reveal the fact that at some previous period the patient was compelled to stay awake every night at a regular hour, until he firmly believed he could not sleep again, even after the exciting cause had been removed. The exciting cause in the first place may have been due to pain, environment, digestive disturbances, grief, worry or any other mental or physical dis-

order, which for a certain period, kept the mind active.

By taking into consideration the physiology of sleep, the treatment of the "insomnia habit" is clearly indicated. Resort to any means which will draw the blood from the head regularly each night, and assist this by making the mind as inactive as possible. It is necessary to secure the intelligent co-operation of the patient, and to this end explain to him carefully the objects you wish to accomplish.

There are many ways by which the blood supply may be lessened. One of the simplest is to partake of a light supper just before going to bed. Tea, coffee and alcoholic stimulants had better be dispensed with entirely—especially at or before the evening meal. Attention to the condition of the bedroom will often prove of much service. The apartment must be properly ventilated and the bed have a firm mattress and pillows, without too much bed covering.

Exercise is also an important agent, for the increased activity of the muscles necessitates freer circulation through them to remove the waste products formed there. Hot water applied to the lower extremities is valuable, but not nearly so effective as cold. In using this method the patient is instructed to prepare for bed, then, having rolled his night gown up under his arms, to sit in a bath of very cold water for not more than an instant, and then to spring into bed without drying. In a few moments the limbs begin to glow and sleep ensues. This method should be employed judiciously with weak patients or women, for with the latter it frequently starts menstruation before it is normally due.

Frequently a patient is instructed to put out his light, and then with closed eyes to stand beside his bed for five to twenty minutes; at the same time swaying his body and head around or swinging his arms slowly back and forth by his sides, until he feels that it would be a relief to lie down. The patient should sleep with his head high.

To control the mental activity it is invariably best to resort to suggestion. First get the patient to relax and to assume the suggestive condition. Then suggest very positively that he must sleep at a certain hour, and that at that particular hour each night his mind will quiet down. Besides this, it is necessary to instruct the patient in the principles of self-control and particularly the control of the attention and means by which he may overcome worry, grief or any other conditions which may have produced the brain activity at night.

Get the patient to relax himself a number of times each day, especially after meals, and while in this condition to think seriously of the exact hour at which he intends to go to bed that evening, as well as the precise length of time he wishes to sleep. In this way the expectant attention is kept active. This is the same mental force which we all unconsciously employ to arouse ourselves, when necessary, at any desired hour.

Narcotics of various sorts are almost universally recommended in insomnia, and of course almost all will produce sleep if taken in sufficient doses. However, the damage they do is greater than the good. In times of mental distress the temptation to resort to them may be great, but their uses at such times is apt to lead to drug habits, with all their accompanying evils and dangers. Even the worst mental conditions can be overcome swiftly and surely by the use of directed suggestion.

OCCULT PHENOMENA.

BY ELMER ELLSWORTH CAREY,
CHICAGO.

By occult phenomena is meant any manifestation or occurrence that cannot be explained by the ordinary laws or theories of science. Occultism is not yet recognized by the orthodox text books as having any actual basis. This does not mean that actual occult phenomena does not happen, but only that science is very slow to accept any doctrine that runs counter to the established belief. After the circulation of blood was announced and demonstrated, it was fifty years before the scientific (?) world would accept it as a fact. Hypnotism is a species of occultism, and it has been known for hundreds of years; hypnotism (or suggestion) is intimately connected with the healing art, yet there is occasionally to-day to be found a physician who is doubtful as to the genuineness of hypnotic demonstrations, and utterly ignorant of the first principles of suggestive therapeutics.

The field of occultism began to be systematically studied under scientific auspices by the London Society for Psychical Research in 1882. Regarding the classes of phenomena being investigated by the Society, Rev. Minot J. Savage states:

"The kinds of facts which constitute the subject matter of the society's investigation are not at all new. Reports of such facts are inextricably bound up with the origin, the contents and the history of every religion on the face of the earth. Indeed, it is hardly too much to say that they are the visible roots out of which the religions have sprung. They are the credentials which have been offered to authenticate all the revelations. Every religion is full of them; every Bible is full of them. In making this statement, the Hebrew and the Christian religions and Bibles are not excepted. Apparitions, visions, dreams, voices, spiritual and mental exaltations supposed to be connected with the communication of divine truth, transfigurations, levitations, annunciations, warnings—what are these but supposed facts woven into the very warp and woof of all religions? They are of precisely the same kind as these alleged facts which are asserted to be taking place to-day, and which it is the object of the Society for Psychical Research to investigate."

When the society was organized one of its organizers stated that it had been widely felt that the present was an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as Mesmeric, Psychical and Spiritualistic.

Furthermore, from the recorded testimony of many competent witnesses, past and present, including observations recently made by eminent men of science in various countries, there appeared to be, amidst much illusion and deception, an important body of remarkable phenomena, which were prima facie inexplicable on any generally recognized hypothesis, and which, if incontestably established, would be of the highest value.

Those who are seeking light on the subject under discussion should read "The Psychic Factor," by Van Norden; "Alterations in Personality," by Binet; "Law of Psychic Phenomena," Hudson; also the published proceedings of the society just

mentioned; also one of the most remarkable works (two vols.) ever published, also by the Psychical Research Society, entitled "Phantasms of the Living," in which several hundred stories of ghosts, visions, strange and unaccountable manifestations, etc., are given, all having been carefully investigated by scientific men of undoubted character and ability, and which have been pronounced bona fide. These accounts have been thoroughly sifted and all chances of fraud eliminated. The mass of evidence produced proves conclusively that occult phenomena do take place, and much more often than is generally supposed. The cases noted in this work cannot be explained by any reference to any accepted law.

But a fact always calls for an explanation or a reason. So the scientific gentlemen of the Society for Psychical Research have been looking for new laws to account for the new facts discovered. And I think that nearly all the investigators are agreed that all occult facts may be traced, not to supernatural interferences, but to the regular and orderly operation of laws whose existence has not before been suspected, and which are now only dimly understood.

It is easy to produce facts the explanation of which is without the pale of present scientific text-book knowledge. The operation of the planchette may be mentioned as an instance in point. In many cases when a pencil is loosely grasped and placed on a sheet of paper, the hand moves "automatically," there being no exercise of the will, or muscular exertion, and words or sentences are written without effort. By persistent trial, extending sometimes over many months, but in some cases immediately, the faculty of automatic writing may be developed in many.

If a number of persons gather about a table, placing their hands thereon, *all agreeing to remain quiet and passive and to try seriously to carry out the test,* and so remain for ten or fifteen minutes, some manifestation will usually occur, and startle or surprise those who have never tried the experiment. Under such circumstances a heavy table has been known to move about, to raise on one leg, and to perform various antics which one would not expect from a well regulated dining table.

Passing from this simplest form of occultism, I will mention a case of the highest order which the reader will find fully described in "The Psychic Factor." A woman has been known to name repeatedly a playing card drawn at random from several hundred cards, before the card had been examined, and consequently when the card was not known to any living soul, objectively or subjectively. This was a fact of clairvoyance. Such a remarkable test can be explained only on one of the following grounds:

1. Either supernormal intelligences—sentient beings on another plane of existence—gave the information to the clairvoyant, who was blindfolded and several yards distant from the cards; or,

2. She had the power of discerning objects, of becoming cognizant of facts, by means of a sense, at present unknown.

The second theory is as tenable as the first and more in keeping with the law of probabilities.

I have been impressed to write this article because there is a large class of persons who utterly scout the idea that any occult phenomena is genuine. But genu-

ine occult occurrences may be observed in abundance; and in higher thought circles the contest that is raging is regarding the *cause*. The facts are admitted by thousands. Suppose in traveling through an unexplored and uninhabited country, a glass bottle, or other manufactured article, should be found. At once the explorer would seek for the reason, or cause; he would seek an explanation. He could say:

1. It was formed spontaneously.
2. It was dropped from a balloon.
3. It fell from space.
4. It was left by a passing wayfarer.
5. It was the work of spirits.

There is no way to prove absolutely that any one of these suppositions is wrong except the law of probability. As bottles, etc., have been discarded by travelers in remote districts, it is probable that this bottle was also left by a wanderer. There is no occasion to consider the space theory, the balloon theory, the spirit theory, etc. And so in psychical affairs. While one class holds that the personalities of the dead, acting from some other plane of sentiency, are responsible for occultism, another class argues that the dead cannot have any influence in the matter, and that the cause is to be found in the operation of natural laws whose nature, limitations, and functions are not fully known. If a theory, working on natural lines, will explain a fact, there is certainly no occasion to set up another theory, working along supernatural lines. And the theories of dual personality, (sub-conscious ego), thought as a form of vibration, and telepathy fully explain all admitted occult manifestations.

A few months ago many scientific (?) men made themselves ridiculous by declaring that wireless telegraphy across the Atlantic was impossible. Every year events happen which should teach us not to deride a matter because it is different from our experience or education or belief. But there is a dense blanket of unbelief over the world which is retarding the onward march of human progress. The future development of science and the next great discoveries will be mostly along psychic lines, and with those finer and more intangible forms, as, x-rays, Hertzian waves, etc. These modes of motion approximate in quality to thought waves, and no great progress can be made in this direction in a world full of antagonistic etheric vibrations, set in motion by millions of doubting and ignorant minds. Suggestion here plays its subtile role. But let the world be swept by thoughts of belief; let the ether be filled with optimistic messages, and let the brains of investigators be influenced by positive impressions, and invention and discovery will go forward by leaps and bounds. When the psychological era is fairly launched, advance will be rapid, and men will cease to marvel at the astonishing announcements made. Then fear will be turned into knowledge, doubt into certainty, and ignorance to positive action.

Let us cease sending out thoughts of defeat, doubt, and despair. Nothing is impossible, and remember that suggestion is the key to unlock all the mysteries of being.

"Was thor iny rappin' ut the spiritual meetin', Clancy?"

"Thor wor. Whin O'Hooligan hurrd the voice of his mother-in-law he rapped the medium over the hid."

It's easy finding reasons why other people should be patient.—*George Eliot.*

TECHNIQUE OF RATIONAL SUGGESTIVE THERAPEUTICS.

BY GEORGE BIESER, M. D., NEW YORK CITY.

It is believed that the presentation of the theme of suggestive therapeutics, or psychotherapy, in the manner in which it was done in previous articles by me—RATIONAL SUGGESTIVE THERAPEUTICS and THE RATIONALE OF THERAPEUTIC SUGGESTIONS—which were written as a preface to the present one, will tend to convince progressive practical physicians that, outside of the medical, surgical and hygienic resources which ordinarily constitute their therapeutic armamentarium, there are remedial measures of a psychical nature which are of great service in the management of functional complaints and even of some organic diseases. Surely no rational psychotherapy can be thought of, if a healer has no knowledge of effective methods for creating dominant ideas, no clear conception of the rationale of the action of suggestions, no definite and exact knowledge concerning the *modus operandi* of therapeutic suggestions.

In most of the works devoted to psychic healing, one seeks in vain for useful theories and for serviceable practical methods of procedure which can be employed clinically for the cure or alleviation of the sufferings of perverted, miserable and sick humanity.

Nothing useful or, at best, nothing but extreme claims and all sorts of opinions on religious beliefs, metaphysics and subjects too hazy for ordinary human understanding; or only rules and arguments for psychologizing dupes with nonsense—for diverting the thoughts of patients from the plain, cold facts of normal and morbid biologic (life) activities and their environmental relations to useless, frightful or dangerous fantasy—are to be found in most works on psychotherapy. No person, who has not sufficient knowledge of those items that are so closely connected with the interests, emotions and beliefs of men and who is not a physiologist, psychologist, sociologist and scientist before he is a healer, can ever hope to be a successful all-around practitioner of suggestotherapy, or psychotherapy.

However enthusiastic rational physicians may become over the prophylactic and therapeutic effects of properly applied suggestions, their claims scarcely ever reach the exaggerated height of the unwarranted laudations which mesmerists, hypnotists, absent healers and empirics of every class and description usually indulge in, especially when considering their own particular system. Whatever may be said to the contrary, it is known that the best clinical results are obtained by healers when they employ some rational method of mental healing, either alone or in conjunction with other remedial measures which may be indicated in individual cases. By employing rational methods, we do directly and only what is necessary to cure patients; *i. e.*, as much as is positively known, no more. We do not cause patients, through sensory and philosophical appeals, to handle their psychic material (egos, sensations, emotions, ideas and volitions) in harmful, useless or unproductive activities, as is usually done when the religious and metaphysical systems of mental healing are clinically employed. When patients appeal to them for relief

of their misery, perversion or sickness, rational healers do not serve them with philippics against the denizens of the lower regions or with emotional tidbits on scriptural characters, supernatural beings and like irrelevant entities, having no demonstrable bearing upon normal or morbid life processes—no bearing except that produced through apperceptive processes, or suggestion.

Every patient, before he is subjected to formal suggestotherapy, should be thoroughly examined, not only for the presence of functional and organic disturbances of physiological functions, but also as to his psychostatical condition, *i. e.,* his personal character, habits of thoughts, beliefs, sensations and motives; mode of life; memory; judgment; education; previous experiences and moods. In this way it is possible to find out the predisposing, exciting and contributing causes of the patient's affliction, whether these causes be mental or physical in their nature or in their results, and adapt intelligently those remedial measures most likely to benefit the patient. Further, accurate knowledge of the patient's psychostatical condition—mental routine, stock of ideas, beliefs and group of mental activities—allows the practitioner of Suggestion to infer beforehand with a considerable degree of accuracy, not only the relation of the subject's mental processes to his affliction, but also the type and degree of suggestibility—whether the patient is a somnambule or not. The psychostatical condition determines in every instance just what every sensory or philosophical appeal will suggest to a subject in the suggestive condition. This means that a suggestion is influenced by those that went before.

There are many conditions, mental, moral and physical, some abnormal or morbid, to be met among the sick, degenerate and miserable and to be combatted by one method or another. All abnormal conditions of function should be combatted with proper hygienic, medicinal and surgical means when clinical experience and common sense show that these remedial measures are indicated and are apt to give the best, even if not the quickest results. Clinical experience shows conclusively that most of the suffering of distressed humanity is due to their mental condition, to unwholesome fixed ideas and erroneous beliefs, rather than to the morbid states of the body *per se,* with which patients happen to be afflicted. If properly and skillfully given, therepeutic suggestions are precise in their indications, direct in their actions and successful in their results. Suggestions for therapy may be used alone or as an auxiliary measure. Their effects being cumulative, frequent repetition affords the best results. Suggestion is not the only remedy capable of curing or alleviating abnormal conditions, nor is it sufficient or suitable for each and every ordinary case of sickness, degeneration, perversion or other undesirable condition. Suggestion is certainty not the *Ultima Thule* of our therapeutic resources for combatting disease, as so many empirics, proselytes and charlatans try to make us believe.

After having arrived at a proper diagnosis of the patient's affliction together with its cause, and having satisfied himself as to the patient's psychostatical condition, the practitioner should see that everything is so arranged, as far as possible, that every condition will favor the rapid growth and development of the thought, or thoughts, which the practitioner wishes should dominate his subject. To this end must be considered the

mental state of the patient, the attitude of the operator and the environment. For successful and rational therapy, any method of seeming mystery should be carefully avoided. Cases are very rare where methods of seeming mystery are called for or where they are of real and lasting service. Personally, I prefer to influence a patient's thoughts by appealing only to his confidence and intelligence.

With an exception here and there, the treatment of patients by rational suggestive therapeutics should consist: First, of educational treatment proper; and second, of the induction of the suggestive condition and the giving of therapeutic suggestions. The educational part of the treatment consists of a brief explanation in simple language to the patient, or to those in care of him, not only the general nature of his complaint, but especially the proximate exciting, contributing and predisposing causes of his suffering and the proper way to restore his health. The instruction of each patient, especially if his disturbances are due to malnutrition and improper habit of thought or mode of life, should embrace sufficient directions concerning the primary necessities of life, wholesome thinking and general hygienic principles. It is explained to the patient or to his friends that, for the proper treatment of his affliction, he is to be placed in the suggestive condition and the therapeutic suggestions proper are to be given while he is in this state; that the treatment, it is believed, will be effectual in its results if the patient comes regularly for its application; and that certainly there is nothing unpleasant in the proper and rational employment of Suggestion, no loss of free will, but rather the opposite—the strengthening of the WILL—to the patient and absolutely no danger of any sort attending or following its legitimate, scientific, discriminate and skillful application.

In giving this educational treatment to each patient, the psychurgeon's aim is, not only to have the patient understand what is necessary for him to do in order to regain his former health or feeling of well-being, but also to secure his entire confidence, to place him at ease and to overcome nervousness, any scruples or fears, by reasonable explanations of our object and method. This part of the treatment may be given to the patient either seated comfortably on a chair or recumbent on a couch or in bed. Where any form of nervousness still exists after reasonable explanations and interferes with the induction of the suggestive condition, means suitable to individual cases should be employed. In some patients, the induction in their presence of the suggestive condition in others overcomes their nervousness; in others, making repeated trials to induce the suggestive condition in them after intervals of several days suffices; in others again, directing the patient to walk and become fatigued before coming for treatment will be necessary; and in still others, the proper administration of some quieting agent (a warm bath, one of the bromides, cannabis indica, anhalonium, chloral, opium, ether or chloroform) or some stimulating measure (lowering of the head, cognac, coffee or the like), especially in neurasthenic or otherwise exhausted or depressed patients, will usually prove to be effective when the foregoing and more desirable means fail.

With the patient resting comfortably, either seated or lying down, the operator should proceed to induce the suggestive condition. The attitude of the operator should be quiet, confident and firm,

his directions and suggestions should be given in a properly modulated voice and without any hesitancy in speaking. In a few words, his manner should be positive, his directions, suggestions, gestures and mien show sincerity. Any nervousness or agitation or uncertainty on his part is communicated immediately to the subject, usually shaking the latter's confidence in the former. The surroundings or room should be free from noises, odors, surgical instruments, persons and things, which are apt to excite the subject's senses and imagination and divert his attention from the operator and his suggestions. The operator should see that none of the subject's clothing and accessories are tight or are causing any annoying sensations; that the subject has nothing in his mouth, no food, chewing-gum, candy, tobacco or other articles; that the air of the room is fresh and the temperature not too hot or too cold; and that the subject is free from thirst and hunger. When painful or other annoying conditions are present and distract the attention of the subject from the operator and his appeals sufficiently to prevent the induction of the suggestive condition, the operator can succeed in his attempts by the skillful use of those medicinal and non-medicinal measures, known to well-informed physicians, which will remove for the time being the unfavorable conditions.

The subject is requested to close his eyes and relax his entire body. The operator then remains silent for a minute or more and keeps a hand resting lightly upon some part of the subject's body, just sufficient to let the subject know of his presence. If these and the directions above given have been properly attended to, the subject will be receiving no impressions through any of the senses; hence he will fix his whole attention upon the operator and wonder what he (the operator) is going to do and say next. The operator, after waiting a minute or more, begins to make sensory appeals so as to focus, as it were, the attention of the subject upon some portion of the body. Personally, I prefer to begin by making impressions by way of the subject's sense of touch. Warming my hands by vigorous rubbing or by holding them before a stove or by dipping them in warm water, I apply one of them, or both, to some portion of the body lightly and by contracting the muscles of my forearm, or forearms, cause a vibratory movement to pervade the body of the subject. This sensation is something tangible for the subject and is apt to make him think of electricity or magnetism and, at the same time, cause him to direct his attention to that part of the body. Instead of the pressure with the hands, some operators prefer to make passes. If these sensory appeals, pressure or passes, are kept up for some time, the subject is apt to become more or less drowsy; and some subjects actually fall fast asleep. For most purposes, actual sleep should not be induced, because no subject will absorb and act upon therapeutic suggestions given to him while he is fast asleep, actually asleep. The suggestive condition is no more like natural sleep than is deep contemplation, brooding, musing or reverie.

The character of the responses elicited by sensory appeals enables one to judge of the presence of the suggestive condition in the subject and also of his type and degree of suggestibility. Verbal suggestions, philosophical appeals, will prove the presence of the suggestive condition and confirm whether the subject is a som-

nambule or not. In order to hold the patient's confidence long enough for proper treatment and be able to give suggestive therapeutics a fair trial, the operator should avoid giving absurd suggestions and making unnecessary tests.

Having satisfied himself of the presence of the suggestive condition in the subject, the psychurgeon or the suggestionist should begin the giving of verbal therapeutic suggestions. These should consist of phrases in simple, direct and forcible language which will convey definitely to the subject, just how he must think, feel, act and live in order to regain health or to be free from distress. No general or ready-made formulae will fit all cases, no more than ready-made coats will fit all persons. The nature of the patient's affliction must determine just what the therapeutic suggestions are to be. Remember that suggestions do not cure diseases *per se,* any more than drugs and surgical procedures do; but that they influence (stimulate or inhibit) psychic processes and physiological functions, assist the *vis medicatrix naturae* to restore health or the subject's mentality to produce pleasurable consciousness. To claim more is nonsense, and is not in line with the facts of clinical experience. The possession of tact, a little experience with mental healing, some knowledge of human nature and sufficient knowledge of the "medical sciences" will enable one to give therapeutic suggestions properly.

Simple as this technique of rational suggestotherapy is, it is sufficient for all practical purposes. Its great advantages over most of the other methods of procedures are that it is more generally applicable clinically; that it is free from mystery; that it is a dignified method of proceeding and does not encourage the subject to believe nonsense; that it is unaccompanied and not followed by dangers of any sort, when employed by intelligent and respectable operators; and that it frightens no one. When care is taken to give only such therapeutic suggestions as will tend to bring a subject's abnormal or morbid mental activities and disturbed physiological functions back to the normal, absolutely no ill effects will follow its prolonged use, none of the ill effects that are so frequently met with in cases where the older systems of mental healing and also where some of the more recent but absurd ones are employed for any length of time.

In conclusion, I will say that too much attention can not be paid to the patient's environment, both while he is receiving treatment by Suggestion and after its conclusion. Non-observance or a *laissez faire* policy—let alone policy—in this respect by the operator, the patient or his friends and attendants accounts for the many failures of Suggestion to be of any or of lasting service in the management of the sick and distressed. The surroundings of the patient should be congenial and the arrangement of things should be such, if possible, so as to suggest good taste, beauty, neatness, cleanliness and the like. Proper amusement should be provided for the sufferer and some wholesome occupation sought or encouraged. Cheerful, healthy and optimistic companions should be freely associated with by the patient. The great amount of suffering due directly to the association of patients with the "know everything" type of individuals, who usually give more advice in five minutes than the most healthy person alive can carry out in a life-time; with ubiquitous "busy-bodies," who advise patients to do this and that because Dr.

So and So did it; with hysterical and hypochondriacal persons, who have nothing to talk about but disease and their imaginary troubles; with alarmists, who read so much—but imagine much more—and advise everybody to look out for this and for that or else the worst will befall them; with over-assiduous parents or friends; and with others of similar description, who have pessimistic views and tendencies, is common knowledge to every practitioner of the healing art. Medical literature, especially "quack" literature, literature having a pornographic interest and any that may be of a depressing character should be kept out of the hands of patients. No pictures or articles suggestive of suffering, obsceneness or of the lower side of human nature should be allowed in the presence of patients. Neither should patients or others in their presence be allowed to engage in ribaldrous language. In short, everything and every condition that wholesomely arouses and directs a patient's interests so that his thoughts do not dwell upon his weaknesses; that move his emotions so as to make him hopeful, cheerful, happy and contented; and that lead him to believe that there is some good in everything, that health is worth striving for and that this world, in spite of the presence in it of many disagreeable things, is still a desirable place to live in, should be employed in his environment. When the disagreeable features of environmental conditions cannot be changed or removed, the patient should be taught how to adapt himself to the same and cease to be annoyed by them.

CHARACTER BUILDING BY SUGGESTION.[1]

NEWTON N. RIDDELL, CHICAGO, ILL.

(Continued from last month.)

RESIST NOT EVIL.

The law is, "Resist not evil," for in resisting it we aggravate it, "but overcome evil with good." When in darkness, fight it not, but strike a light. When in vice excite it not, but awaken a positive virtue. If a child has a fault ignore the fact as much as possible, and develop its better nature. Encourage the virtue and the vice will disappear.

This law is universal in its application. The world has yet to learn its significance. Had the church accepted this sublime lesson as taught by the Christ, vice and crime would long since have disappeared from the earth. When parents and teachers come fully to appreciate this law and magnify virtue, honor, and character in the child—ignoring its evil tendencies—then, and only then, will it be possible to develop every child into noble manhood or womanhood.

Positive virtue makes vice impossible. Aggressive goodness leaves no room for evil. Pronounced righteousness once developed in a child, the problem of its government is solved.

THE SECRET OF GOVERNING.

Permit me to further emphasize the fact that *the time to govern the child is when it is good.* It is often necessary to restrict, rebuke or compel a child when it is naughty, but the time to mould its

[1] Extract from "Child Culture."

will, build its character and determine its conduct is when it is good. A lady once brought me her boy saying that he was so unruly that she could do nothing with him. I said to her: "When do you try to mould his disposition?" She replied: "When he refuses to obey me, of course." "Well," I said, "you will never succeed in that way. By the way, when you want a new spring bonnet or an expensive gown do you approach your husband when he is nervous, worried or out of sorts about bills to pay?" "Indeed, I do not. I always speak to him about such things when he is good natured and has the money to spare, then we talk it all over and he is always so good and kind to me and wants me to have the very best we can afford." "Exactly; now men are but boys grown tall and hearts don't change much after all. Approach your boy in the same way you do your husband. Mould him when he is good and loving, and he will come to delight in doing as he should."

HOW MONSTERS ARE MADE.

Parents who do not understand the laws of psychology frequently develop most undesirable traits in their children. They appeal to or govern them through their appetites and propensities rather than through the intellect and moral sentiments; with the result that they develop the animal instead of the man. To illustrate:

Mrs. A gets her boy to do what she wants him to by promising him a doughnut or some candy; Mrs. B hires her boy to do right; Mrs. C threatens to punish her boy if he does not do right, and Mrs. D. appeals to pride and tells her child how everybody will approve of his act. The results are that each secures conduct from an unworthy motive; and since every time we exercise a power we strengthen it, Mrs. A's boy becomes perverted in his appetites and refuses to do anything unless he can have something to eat; Mrs. B's boy develops the commercial instinct to a point where he becomes so selfish that he will not do anything unless he is doubly paid for it; Mrs. C's boy lives under constant fear and develops as a coward, will not act unless driven, right or wrong; Mrs. D's child develops a pompous pride and has no conscience beyond the approval of others. Each becomes a monster in his way. In all, action springs from an unworthy motive. The mothers wonder why their once good little boys have become so selfish, willful, and ungovernable.

The *why* is very apparent to the psychologist. The continual excitation of the propensities to the neglect of the intellect, the conscience, and the sense of duty, has developed the former so far in excess of the latter as to make them the ruling elements in the character.

The wise parent never governs a child through its appetites or propensities, nor appeals to its baser nature when he wants conduct. *Children that are governed through their appetites in infancy are usually governed by their appetites in maturity.*

Children whose every act of obedience is obtained by an appeal to some selfish motive become pre-eminently selfish in mature years and not infrequently lapse into crime. The appetites and propensities should be carefully guided and made subservient to the will and intellect in every child, but under no circumstance should they be made the basis of conduct. In the animal they rule, but in man they should serve.

HOW MEN ARE DEVELOPED.

Intellect, conscience, and love should govern every life. Every worthy motive

has its spring source in these three elements of character. Every child should be governed through these three factors in early life that it may be governed by them in mature years. To develop these qualities in the child they must be constantly appealed to and made the motives of conduct. To illustrate:

A mother wishes her child to do a certain thing. She should first kindly request it. If it refuses to act, show it why it should do so. This will awaken thought and tend to strengthen its mind. Next appeal to its conscience, saying, "You know this is right. You want to do right, and I can depend on your doing right." Whether it obeys or not, its conscience will be quickened. Third, appeal to its affections, saying, "I know you love me, and you know how happy it makes me when you do right;" or, "Because of your love for me I know you will do this, for you know it is right and you always want to do what is right." Finally, if none of these secure the desired results, the mother should then say, quietly but firmly, "You must. You know it is right. Now, if you will not do what you know you should, then for your good, I must compel you."

Here it is well to explain to the child how all men have to obey the laws of the state; or how papa and mamma have to do right; that it may see its case forms no exception. If it still will not yield, some form of punishment may be necessary. Usually the will of the young child can be brought into subjection by compelling it to sit quietly on a chair and think about the matter for a few minutes.

(To be continued.)

THE FIGHT OF THE PILLS, OR HOW MEDICINES ACT

BY B. L. RYDER, M. D., CHAMBERSBURG, PA.

Some fifty years ago when our particular friend, the village doctor, was called to visit the sick in the country, always going on horse back, he had to carry a supply of medicines in his saddle bags; after looking the patient over, timing his pulse and inspecting his tongue, he would invariably call for a dinner plate and table knife, the plate when inverted served as a marble to mix the colocynth, gamboge or calomel and jalap, the table knife for a spatula, some molasses and flour and the Esculapian Sage would quickly roll out a box of pills. Under such impressive object lessons many a youth caught the inspiration to become a professional pill roller.

There were two rival doctors in our village and some strange things occasionally transpired.

It was considered a rash act for a man of even a robust constitution, to risk taking a dose of any but the regular family doctor's medicine. So it occurred one day, whether by mistake or as an experiment regardless of the rules we are not informed, a certain country man took some of both doctors' pills—a mixed dose—as a result he was taken with a severe griping, purging and vomiting, and a messenger was dispatched post haste for the doctor—either one—so doctor A came and forthwith instituted a searching inquiry to ascertain the cause of the trouble. "Them pills doctor," said the suffering man, "have

been working up and down just like a pump." Under cross-examination a confession from the poor man gave the solution.

The learned doctor gravely explained, "My dear sir: You know Dr. B and I are not on friendly terms—he is so contrary—and when our pills got together there was naturally a racket, my pills wanting to do one thing and his something else. You can thank your stars that the pills fought it out between themselves, and that you escaped with your life." The above jovial narrative was related by Dr. A in the hearing presence of the writer in his boyhood, and is introduced here to illustrate and emphasize the erroneous views held by the majority of mankind as to the *modus operandi* of medicines.

With this retrospective tale we will pass by the oldfashioned bitter-pill of half a century ago, and take into consideration the evoluted pill of more recent introduction, the beautiful white or tinted, sugar-coated pill, which, nevertheless, contains within its perfumed covering an assortment of drugs in varying proportions. But they are strictly orthodox, carefully compounded anti-bilious or Liver Pills, pronounced by medical authority *"a happy combination"* and said to *act gently,* yet effectively *on the excretory organs* located in different parts of the alimentary canal. "One pill will generally be found to operate as a mild laxative, whilst two or more taken at a time *act vigorously* on the bowels, producing bilious evacuations." Such was the teaching of our preceptors, and the doctrine set forth in all the textbooks of the dominant schools; and nearly every physician at the present day in speaking of pills, powders and the endless variety of medicinal preparations, refers to their *action* in certain diseases for which they are recommended. Some are said to *act on the liver,* others *on the secretions generally, and so* on through the entire organic domain. Each is designated as an active agency, and per contra, that disease is something to be subdued, cast out or destroyed.

But to the story of the pills, whilst it is clearly shown by the examples referred to that a pill—or any medicine—may be the cause of an action—within a living organism—it is not the actor. The action is altogether on the part of the living system.

Some one asks, what is the difference whether the medicine acts, or the stomach does the acting, is not the effect the same? No; the effect or the result is not the same For example, suppose one eats a dinner of cabbage and potatoes; nothing unusual happens, what acts? The stomach, of course, the result of which is that the food is digested and assimilated and imparts nutriment as we say. Better to say the living organism extracts the nutrient properties of the food. But in case the stomach cannot or will not digest, the system cannot appropriate or make use of the cabbage and potatoes, then what occurs—a fight between the cabbage and potatoes—or does the stomach act? in the effort to get rid of something it cannot make use of, or that the sysem does not want.

The result in this case is a tax upon the vital resources, a waste of strength.

When a pill is taken into the stomach it is supposed to be dissolved or disintegrated and become mixed with the food, or whatever substance there is in the stomach, and consequently the contents of the stomach, food and all are rendered unfit for use or for assimilation and the action

is on the part of the stomach and alimentary tract, one of expulsion and expurgation by the most direct means that the organic instincts can bring into play; hence the different effects caused by different drugs or drug combinations.

The so-called liver pills, which are said to have a special affinity or specific action on the liver, as a matter of fact have no such power; do not act at all. The truth is just the reverse. The action is on part of the liver and is antagonistic, an act of organic self preservation.

The bile, natures physic, a reserve, is called upon to aid in expelling the medicine. The absurdity of what medical writers designate as the physiological action of drugs and the incompatibility of certain drug combinations are too remote to be seriously considered in this connection. The use of the capsule or covering designated to prevent the disintegration of the composite drug until it has passed through the stomach into the intestinal canal is another matter, but in no wise conflicts with the theory of vital action, vs. drug action.

It is not my purpose to condemn the little pill. There is reason to believe that it serves a good purpose sometimes or in some cases. It is a short cut method of depletion, the equivalent of going without a meal or two. The latter would often answer as well, with the added advantage that it would be less taxing upon the vital resources.

The chief objection to the pill or any purgative medicine is the disturbance caused by their use and the expenditure of vital effort in the act of expurgation, the resting spell required by the organism to recuperate, and the consequent torpidity or inaction of the liver and bowels that usually follows, thus increasing or adding to the trouble, that the medicine was intended or expected to cure.

All animals—except mankind—when sick refuse to eat, and it is a well established fact that fasting—even for days—meantime drinking freely of water is a potent remedy in many cases.

TONICS AND STIMULANTS.

Just a word in this connection, with regard to what are designated or known as tonics and stimulants, in the form of preparations of iron, strychnia, etc. Wine and brandy are given with a view to adding or imparting strength to convalescents and for the purpose of stimulating and supporting the life powers of those in feeble health. All such measures are useful only the same as spurs and whips are useful, to stimulate a tired or fagged out horse to make him move on, but never give strength nor add one iota to the life force, and in the majority of cases such prescriptions are—to all intents and purposes—not only useless, but positively injurious, they are both a delusion and a snare.

Impervious.

For SUGGESTION.

He who in virtue has his soul arrayed
May dare life's fiercest battles unafraid.
Impervious to the lures of power and pelf
Is he who ever lives true to himself.

—*Susie M. Best.*

The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crash of worlds.

—*Addison.*